

Extracts from September 6, 1944
Resolution
of the
Catholic Interracial Council of Los Angeles

WHEREAS, this is the first time in the history of this country that any group of citizens has been punished solely by reason of racial origin; and

WHEREAS, many patriotic citizens have been innocently misled into supporting the continuation of these exclusions and penalties; and

WHEREAS, in 1938 Pope Pius XI condemned racism as a paramount evil of the day, saying that he regarded racism and exaggerated nationalism as barriers between man and man, between people and people, and between nation and nation; and

WHEREAS, the Catholic Interracial Council of Los Angeles deeply regrets the hysteria which possess many people, Catholic and non-Catholic, in this community in their evaluation of this class of citizens and the treatment to be accorded them and is convinced that this hysteria is contrary to natural justice and should and can be abated by an intelligent and Christian approach;

NOW, THEREFORE, the Catholic Interracial Council of Los Angeles in regular meeting duly assembled this 6th day of September, 1944, hereby resolves:

- (1) That citizens of the United States of Japanese ancestry are entitled to be allowed to return to the communities from which they were taken, or other communities of their own choosing, at once, except such of them who have formally and finally upon due reflection and without coercion, disavowed loyalty to this country and except such of them who are proven guilty of disloyalty to this country beyond a reasonable doubt in a court of law under the provisions of the fifth and fourteenth amendments of the constitution; and
- (2) That former residents of this community of Japanese birth who satisfy the government of their loyalty to the United States should likewise be allowed to return to the communities from which they were taken or other communities of their own choosing, subject to such regulation as the exigencies of war reasonably demand under international usage;
- (3) That the War Relocation Authority be commended for its American, constitutional, valiant and intelligent efforts for the re-establishment of Americans of Japanese ancestry and in their opposition to the evils of racism;
- (4) That the executive committee of the Catholic Interracial Council is hereby authorized to initiate or participate in any program consistent with this resolution;
- (5) That copies of this resolution be transmitted to such newspapers, publications, Federal agencies, organizations, officials and persons as may be directed by the executive committee.

DONE at Los Angeles, California, this 6th day of September, 1944.

APPROVED:

DANIEL G. MARSHALL, Chairman, Executive Committee
LEONARD J. DOYLE
DR. ROBERT HEGGER-GOETZL
TED LeBERTHON
RUTH W. SMITH
LONDON MORRIS
STANLEY H. CHAN

A19.01

*A Message
to our Neighbors
on the Day of
Evacuation*

At this time of your departure from Oakland we wish to express our friendship for you and our belief in you as neighbors and fellow Americans. We are disturbed, as you are, by any implication that evacuation reflects in some way against your loyalty and integrity. We who know you best have complete confidence in your devotion to the democratic ideals for which America stands.

We recognize how serious is this dislocation of your lives. In addition to sharing the hardships of war equally with the rest of us this new burden is forced upon you which we do not have to bear. We apologize for any discourtesy which any of our fellow citizens have shown you, for it is rooted in un-American racism or caused by an emotional hysteria which generally arises in war time. However, we believe the officials who have been entrusted with the supervision of the evacuation are concerned about your welfare and will be as helpful as possible.

We pledge ourselves to do everything we can to reduce the hazards and soften the effects of exile. We promise that we will work to the end that after the war is over you and your children shall share in all the freedom which we expect for ourselves.

Please avail yourselves of the services offered by the women of the churches of Oak-

land on evacuation day. They will consider it a privilege to help you in any way.

Our prayers and goodwill go with you in this new experience. In a happier day we shall welcome you cordially as friends and neighbors if you choose to return to your homes in Oakland.

Those of us whose names are signed to this statement do not speak officially for our organizations, for these organizations have not had opportunity to meet, but we are confident that this simple gesture of friendship is representative of the vast majority of the Christians of this city. We invite you to write to us so that we can keep track of you. We want you to feel free to ask us for any aid which we can render.

May the Lord bless you and keep you—on your going out and on your coming home.

MRS. JOSEPH A. WOODS

Pres. of Oakland Council of Church Women
52 Sharon Avenue, Piedmont

LAWTON HARRIS

Executive Sec. East Bay Church Federation
Y. M. C. A. Building, Oakland

ROBERT INGLIS

Pres. East Bay Ministers' Fellowship
3805 Piedmont Avenue, Oakland

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A STATEMENT



Berkeley Fellowship of Churches
and
The First Congregational Church
of Berkeley
to
Japanese Friends and Fellow
Americans

The First Congregational Church of Berkeley offers its building, and the Protestant Churches of Berkeley extend their hospitality to you in these days of evacuation. The church proffers the facilities of its parish house for your convenience, happy to render this patriotic service. The Federal authorities requested the use of this building, feeling that it offered the best possible opportunity to make the burdens of this trying time easier for you. We rejoice in this consideration on the part of our government, and feel privileged to be able to assist by giving our facilities without charge.

Many of us personally know of the loyalty to the United States of many of you who must now move from our community. It has been a loyalty which you have maintained under difficult circumstances, and we want you to know of our understanding. The service which you now render to America is the loss, for the duration, of your homes. We rejoice to know that many of you are facing it in the same spirit in which others are facing the possible loss of their sons, for much longer than the duration.

The Protestant Churches of Berkeley, during this period, will extend hospitality to you, a differ-

ent denominational group being in charge each day.

The Reception Room of the Church, marked **BERKELEY CHURCH HOSPITALITY COMMITTEE** will be open for your comfort and convenience, with hosts and hostesses present who will extend any courtesy which will be of value to you.

The **KINDERGARTEN ROOM** in the basement will serve as a day nursery where your small children may be left while you are busy with the government officials. We hope to have Japanese friends among those on duty, to make all the children feel at home.

On the second floor is the **LOUNGE**, where those who are waiting for others of their family may rest, with chairs provided and refreshments (no charge) at all hours. Cots are available for those who need or desire them. The hostess in the Lounge will direct you to them.

This statement comes to you with two signatures. One is given under the instruction of the Church Council of the First Congregational Church, which includes representatives of every Board, Committee and Organization of the church. The other was authorized by the unanimous vote of the Protestant clergy of Berkeley meeting as the Berkeley Fellowship of Churches, the ministers in so far as they may act for their parishes, believing that every Berkeley Protestant Church

would enthusiastically approve this statement if there were time to meet and take action.

We have a deep and profound love for the United States, which we are eager to express in this opportunity to work along with the government. Our program has been projected with the knowledge and approval of government authorities, but it is offered entirely through the initiative and under the direction of the Berkeley churches. The church people must of necessity strictly separate themselves from governmental procedure, but we hope we can offer something of value to you in Christian hospitality. Our efforts will be a way for your Berkeley friends to say at least that *we believe in you*. We hope they may increase your love for your community and the United States.

"May God bless you and keep you . . . both on your going out and on your coming in"

BERKELEY FELLOWSHIP OF CHURCHES

U. S. MITCHELL, *President*

FIRST CONGREGATIONAL CHURCH OF
BERKELEY

VERE V. LOPER, *Minister*

April 24, 1942.

A RESOLUTION ON

THE EVACUATION OF THE JAPANESE AND NATIONAL POLICY

(Passed by the (National) General Council of Congregational-Christian Churches
at Durham, New Hampshire, June 24, 1942.)

Christian conscience and the long-range interests of our nation alike require the facing of the deeper implications of the emergency mass evacuation from our West Coast of some 70,000 American citizens along with 40,000 resident Japanese. Every time a majority deprives a minority of its civil rights it undermines its own liberties, and the unity and world-wide influence of the nation.

Be it, therefore, resolved:

1. That while national security justified the evacuation of Japanese residing in vital military areas on the West Coast, we deplore the fact that all persons with any Japanese blood, citizens as well as aliens, were as a group subjected to evacuation without hearings or other means of determining loyalty.
2. That we commend the conscientious efforts of the military authorities to make the evacuation process humane, and to improve the living conditions in the temporary Assembly Centers.
3. That we express our appreciation to the government authorities for the facilities provided from the first in all the Centers for the maintenance of worship and religious instruction.
4. That we commend the liberal policies adopted by the War Relocation Authority for the more permanent Centers under its control, and express the earnest hope that these policies will be executed in such a way as to impress the evacuees themselves and the public at large with the fact that the evacuees are entitled to the respect due all law-abiding citizens and resident aliens. We especially commend to the attention of the War Relocation Authority the prestige given by the Army in Hawaii to the labor corps consisting of citizens of Japanese lineage and bearing the patriotic title of Varsity Victory Volunteers.
5. That we condemn all attempts to disenfranchise citizens because of their Japanese ancestry, as being contrary to sound public policy.
6. That we deeply regret that continuance of the original liberal policy of the Army, which encouraged the voluntary evacuation and inland dispersal of the Japanese residents from Military Area No. 1, became impossible in face of widespread public hostility in inland states against Japanese settlers. We therefore urge our members and ministers to strive to create in their communities a public tolerance and friendliness which will make it safe for the government authorities to release Japanese, especially the citizens among them, so that scattered settlement and free participation by them in food production and other services of national usefulness may be resumed.
7. That we decry the agitation to debar all evacuees from returning after the war to their former homes as being contrary to those principles of justice and freedom for which the nation stands. We look to our churches, especially on the West Coast, to lead in creating a public sentiment favorable to their return.
8. That we urge our church leaders and the college administrative officials *and among the* members to stimulate colleges and universities in inland areas to extend a welcome to Japanese-American citizens who have been forced to interrupt their studies in West Coast institutions and who may be properly certified by the War Relocation Authority.
9. That we send fraternal greetings to the Japanese churches of our order whose members are now worshipping in Assembly and Relocation Centers.
10. That we pledge our support to the Congregational-Christian Committee for Work with Japanese Evacuees, which is financed by the Committee for War Victims and Services and is under the administration of the Council for Social Action, and direct it to send copies of these resolutions to the President, to the Governors of the States, and to the Members of the Congress.

July 20, '42

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MEMORANDUM ON THE WORK OF THE PROTESTANT CHURCHES
IN JAPANESE RELOCATION CENTERS AND SETTLEMENTS.

I..SCOPE OF PROTESTANT WORK.

- 1..The Japanese Protestant churches have constituted the largest active religious group of the Japanese communities in the United States. This is witnessed to by the fact that since going into the Assembly Centers, the Protestant meetings are more largely attended than those of any other religion, averaging about 25% of such communities.
- 2..There are approximately 100 Japanese Protestant church congregations on the Pacific Coast, over half of which are Methodist and Presbyterians, the remainder being Congregational, Free Methodist, Baptist, Episcopalian, Evangelical and Reformed, Holiness, Friends, Disciples, etc., with quite a large number of the second generation attending Caucasian churches. These Japanese churches are practically all members of the regular American denominations, and are thus in no way affiliated with the churches of Japan. In fact most of this work has been organized and carried on under various denominational Boards of Home or National Missions, with Caucasian Superintendents or executives in charge. These connections have in no way been severed by the evacuation process, and the expectation is that these denominational connections will be maintained in the resettlement or relocation projects.

II..INTER-CHURCH COOPERATION AND COMITY.

- 1..Inter-church cooperation and comity, i.e. allocation of local responsibility among denominations, have been settled policies of the Japanese Protestant church work for many years. This has not only been facilitated by the regular denominational agencies, but also by the assistance of three active Japanese Church Federations on the West Coast which include in their membership practically all denominations which have Japanese churches. The second generation have for many years participated in large regional inter-denominational conferences which have contributed to giving these young people a broad view of the Christian enterprise.
- 2..Most of the regular denominations adhere to comity understandings, so that there are few places where there has been any particular competition between Christian groups. The same practice will prevail as churches are established in the various settlements or relocation projects. This fact of interdenominational cooperation makes it unnecessary to press for the total organic union of the Japanese churches in the interests of unity. The Protestant 'Community' Churches now functioning in the various Assembly Centers testify to the existence of this spirit of cooperation and unity.

III..PROTESTANT COMMISSION FOR JAPANESE SERVICE.

- 1..The Commission is the agent for Japanese work of the "Commission on Aliens and Prisoners of War," representing the Federal Council of Churches, American Home Missions Council, and the Foreign Missions Conference of North America.
- 2..While the Commission for Wartime Japanese Service was rather recently organized, in reality it does not represent an entirely new departure, in that the personnel of the group is made up largely of the authorized national representatives of the various denominational agencies which have been associated in Japanese work for many years. It is thus the authoritative agent for all the regular denominational groups directly concerned with Japanese service.
- 3..Its purpose is the coordination and promotion of such war-time religious and educational service among the Japanese residents of the Western area as may be desired by the Japanese pastors, congregations, officers of the Japanese Church Federations, and as requested by the various denominational agencies involved: this to conform to Government regulations. It endeavors to insure cooperation among church agencies in all relations with W.R.A. and its local agents.
- 4..The Commission is prepared to coordinate the work of all regular denominational agencies as may be interested in Protestant religious work among the Japanese.
- 5..The Commission is fully recognized by the Japanese Church Federations as well as by the individual pastors and churches, as the chief agency for the coordination of their work with that of the entire Protestant Church in America.

IV..GENERAL PRINCIPLES AND POLICIES.

- 1..The Commission from the beginning has accepted the American principles of the sacredness of private conscience and religious freedom, and thus recognizes the right

of Roman Catholics, Buddhists, etc., to enjoy the same privileges as do the Protestants in the various centers.

2..The Commission holds that it is best to recognize the long existent denominational and interdenominational agencies, and that it is unnecessary as well as unwise to delegate the supervision of religious activities to any outside and hitherto unrelated agency or any one yet to be set up. In order to facilitate the service of the members of the Commission and other duly authorized representatives of denominations having constituencies within the Centers it is assumed that they will be granted free access within reasonable limits.

3..We recognize the necessity for guarding against all subversive activity, such as the propagation of Japanese nationalism, which is contrary to American democratic principles. As one of the chief channels of this propaganda is the printed page, it is obviously necessary to provide for the scrutiny of all Japanese literature admitted for circulation in the various Centers. For this work, the Commission offers the services of its Caucasian missionaries and pastors, many of whom are proficient in the Japanese language and whose Americanism is beyond question.

4..In view of the fact that the Japanese churches in many places have for long been somewhat dependent upon the help and leadership of Caucasian workers, the Commission hopes that the service of these workers can be continued, providing of course that this is the desire of the Japanese who are concerned. They are prepared to serve not only in the field of religion, but also in educational, social, and recreational programs. The Japanese are frequently expressing their desire for the continued help of those Caucasian workers who have been active in service among the young people of the second and third generations. The "nisei" are anxious lest they lose their touch with American life, and desire the presence of their Caucasian Christian leaders and advisors in order the better to retain their Americanism. The fact that nearly 50 percent of the citizen young people and as many as 15 percent of the aliens belong to the Protestant Church constituency indicates that large numbers are vitally interested. It is thus desirable that the Caucasian workers who have been active in the Japanese churches as pastors, parish visitors, directors of religious education, and social service, should be allowed to continue work with the Japanese Christians in the Centers. While this service is being offered on a voluntary basis, it may be possible for these Caucasian workers to come in under Government auspices if that is desired, and we trust that the proper authorities will advise us at this point. In other words, some of these workers are qualified to apply for positions as teachers, kindergarten teachers, recreational and social workers, etc. In view of the fact that openings in Eastern universities and colleges may not suffice for all applicants and also because of the obvious need for adult educational facilities, we understand that special provisions may be made to meet these needs. A number of our missionary volunteers have had experience as executives and teachers in secondary and collegiate institutions in Japan and are thus prepared to help with this program.

5..The Commission concurs in the earnest and oft repeated desire of the Japanese that the present homogeneous groups, such as church congregations, shall be kept together as units in relocation, in so far as this is possible. This applies especially to members of the first generation, as wide distribution of the second generation citizen group may be desirable. It should be recognized that the church is playing a far more important part in the lives of the Japanese Christians than is the case with the average Caucasian whose social interest may center largely elsewhere. It may be truly said that the churches are the crucial agencies in the maintenance of morale in this difficult period when the evacuees are isolated from normal community life.

6..Because of the limitations of housing facilities in the various centers and other considerations, the Commission recommends the continuance of The United Protestant Community Church organization and program in the Relocation Projects. However, while the main services should be on a broad Protestant basis, provision may be made for special denominational Communion Services, prayer meetings, and the like at other hours on Sundays or week days.

7..In view of the great importance of the churches in Japanese community life, it is desirable that adequate buildings be provided in the Relocation Centers. Structures of the barrack type are unsuitable, especially for the carrying on of the many group activities which are characteristic of Japanese church life. The Commission would therefore recommend that at least one large Protestant Chapel of the institutional church type be erected for each unit of population of about 5,000. Such a building

should include an auditorium with a seating capacity of at least a 1,000, together with a number of smaller rooms where religious education and other classes can be held. They should be equipped with chairs or benches, an organ or a piano, hymnals (Army and Navy), etc. As this building would be used for week-day activities it would be well to include a small chapel or oratory where people could resort for daily prayer and meditation.

8..As the American principle of the separation of Church and State prevents pastors and other religious workers from receiving compensation from the Government, the Commission recommends that as soon as the people are receiving a regular income they be allowed to contribute regularly to the support of their pastors. Until such time and as long as it may be necessary, we desire that the denominational Boards of National or Home Missions be allowed to supplement the support of their respective pastoral representatives within the Relocation Projects. Adherence to this principle will eliminate self-appointed and unauthorized men from posing as qualified religionists.

9..The Commission has taken note of the fact that "elementary and high schools will be maintained by the Authority in cooperation with the States and the United States Office of Education." We therefore regard it as unnecessary, as well as undesirable, for any religious sect to establish schools which would parallel or compete with those of the State. Such schools would only engender controversy within the various communities and open the way for a multiplication of such institutions. Opportunity should be provided, however, for the Churches to give regular religious instruction to their children outside of school hours. Our Caucasian missionary workers are prepared to assist in this program of religious education. It is our understanding that each community may "organize and manage nursery schools." Among the missionaries who have volunteered for service in the relocation project communities are a number of women who have had experience in kindergartens and nursery schools. These workers would be glad to help in this childrens' work in case their services are desired.

10..In view of the fact that a large quantity of equipment belonging to the Japanese Churches is now locked up in the vacated church plants in coastal cities, and also because the Caucasian Protestant churches desire to help the Japanese brethren in every way possible, the Commission is prepared to collect and donate religious, recreational, educational, literary and other equipment for use in the Centers. Illustrated (movie or stereopticon) lectures can also be provided if desired.

V..RECOMMENDATIONS AS TO THE DISPERSED SETTLEMENT OF THE JAPANESE EVACUEES

The plan for dispersed settlement of the Japanese evacuees might well be based on the following principles:

1..GENERAL PRINCIPLES - - We suggest that the wide distribution of evacuees with opportunity for free enterprise is a sounder social policy than mass segregation with controlled labor, for the following reasons:

- (a) It will tend to maintain the American character of citizens and aid in the Americanizing of non-citizens;
- (b) It will foster good morale among the evacuees during the war;
- (c) It will diminish the difficulty of reintegrating them into normal life after the war;
- (d) It will probably result in increased production at a much lower cost to the Government.

2..SELECTION OF PERSONS TO BE DISTRIBUTED. In the selection of evacuees to be released from the settlements and distributed in inland communities, we suggest that preference be given to the American born, because they are citizens, are able to use English freely, and are as a rule better assimilated to American life and ideals than non-citizens. However, entire families may wisely be distributed in cases where both its citizen and non-citizen members are well adjusted to American life, able to use English freely, and where non-citizens are Christians. The reason for specifying the Christian connection is that Christianity is in harmony with American democratic principles. It would, however, be inconsistent with American principles to apply any religious test.

3..RATIO TO GENERAL POPULATION. Distribution of evacuees may well be in a ratio not to exceed 1 to 300 of the general population. The evacuees would be located as a rule within easy visiting or courting distance of one another. This would facilitate marriage between young men and women evacuees.

4..CONDITIONS TO BE MET BY SELECTEES. All persons selected for distribution should meet the following specifications:

- (a) Are eager to go;
- (b) Have had a satisfactory record in the Reception Center or Settlement and are under no suspicion by the F.B.I. or other Intelligence Service.
- (c) Have a job or dependable means of support in prospect;
- (d) Are adapted to fill available jobs;
- (e) Have a sponsor in the place of settlement

5..IT IS DESIRABLE THAT THE FOLLOWING CONDITIONS BE MET IN LOCAL COMMUNITIES:

- (a) A reputable organization or group of citizens and an individual sponsor will give assurance to the War Relocation Authority that evacuees will find suitable remunerative work and living quarters, and will be given friendly reception.
- (b) Assurance should be secured by the sponsoring group from Civic organizations, such as the Chamber of Commerce, the Ministerial Association, the American Legion, the Labor Unions, etc., of their readiness to have a limited number of evacuees settled in their community for the duration of the war.
- (c) The Governor of the State and the local officials, administrative, judicial and police, should be required to give the War Relocation Authority assurance of their ability to protect the evacuees.
- (d) Periodic reports with reference to each distributed family or single person should be made by some local organization or sponsoring group to the War Relocation Authority or to some agency designated by it.

6..It is fully recognized that the conversion of public opinion in many inland communities is a condition precedent to executing dispersed settlement on a large scale. Efforts to that end have already been begun by both interdenominational and denominational agencies. With a view of greatly extending and coordinating such efforts, the Commission is cooperating with the National Commission on Aliens, ^{of the Federal} and the Home Mission Councils in framing a comprehensive plan of action. The support of district, State and National bodies will be enlisted and both the religious and secular press will be utilized.

THE EXECUTIVE COMMITTEE
Protestant Church Commission for Japanese
Service.

July 20, 1942.

A 16.212

MEMORANDUM ON PROTESTANT WORK IN ASSEMBLY AND RECEPTION CENTERS
COMMITTEE OF THE FEDERAL COUNCIL OF CHURCHES

Japanese Relocation Papers
Bancroft Library

SCOPE OF PROTESTANT WORK:

1. There are approximately 100 Protestant Japanese Churches on the Pacific Coast, over half of which are Methodist or Presbyterian, the remainder being Congregational, Baptist, Free Methodist, Episcopal, Evangelical-Reformed, Holiness, Friends (1), Christian (1), etc. While the Lutherans have no churches, some of their Congregations have Mi-sei members.
2. It is estimated that about 10% of Japanese aliens and 50% of Japanese-American citizens may be reckoned as belonging to the Protestant constituency.

COOPERATION:

1. It may be truly said that inter-church cooperation has been a settled policy of Japanese Church work for many years. This is witnessed to by the existence of active Japanese Church Federations which include practically all denominations except the Holiness and word has just come that they will soon cooperate. The Mi-sei have for many years participated in regional Christian conferences and other joint activities and generally speaking have a broad view of the Christian enterprise.
2. Most denominations adhere to a comity agreement, so that there are few places where there is any competition between Christian groups.
3. Japanese Churches are practically all members of the corresponding American denominations and are thus in no way affiliated with churches of Japan. In fact most of the work is carried on under denominational boards of Home or National Missions, with Superintendents or executives in charge. Such agencies cooperate through the Home Mission Council of the Federal Council of Churches of Christ in North America. Thus, it will be easily seen that the basis already exists for genuine cooperation in Assembly and Reception Centers.

PROTESTANT COMMITTEE FOR JAPANESE CHURCH WORK DURING THE EMERGENCY:

1. In view of the evacuation emergency which confronted all Japanese Churches on the Pacific Coast, the Federal Council of Churches authorized the appointment of the Committee in February.
2. The organization includes a Central Committee with offices in the Bay Region and Sub-committees in Southern California and the Pacific North-west. The major denominations engaged in Japanese work have appointed representatives, these being in most cases the executives involved in this work. The Executive Chairman of the Committee is Dr. Frank Herron Smith, the Methodist Superintendent, and he with Gordon E. Chapman, Presbyterian executive, is authorized to act for the Committee and represent it before Government agencies. The Japanese Church federations are represented by their officers on the Committee.
3. Weekly meetings are being held and every effort is being made to insure full cooperation and understanding.
4. While it may be true that individual Protestants have approached Government agencies with a view to making arrangements for religious work in the Centers, they are not for the most part those who have been actually engaged in Japanese work but rather persons who desire to take advantage of the situation with a view to proselyting or evangelizing or engaging in some special work outside of the regular churches.

Some of these individuals and groups have already approached our Committee and have agreed to cooperate in the future.

Japanese Relocation Papers
Bancroft Library

BASIC PRINCIPLES:

1. The Committee accepts the American principle of Religious Freedom and thus recognizes the right of Roman Catholics, Buddhists, etc. to carry on religious activities in the Centers. And thus when the Seventh Day Adventists approached our Committee the other day we assured them that they had the right to gather their own people on Saturday. We also invited them to send a representative to one of our Sub-committees (Southern California).
2. The Committee heartily concurs in the earnest and oft-repeated desire of the Japanese that present homogeneous groups, such as Church congregations, be kept together as units, so far as that is possible. Churches play a far more important part in the lives of Japanese Christians than is the case with the average Caucasian and it may be truly said that churches are crucial agencies in the maintenance of morale.
3. It should be recognized that not only Japanese pastors but some Caucasian pastors and workers are acting as leaders of the various congregations. In fact in cases where the Japanese pastor is an alien and has an inadequate knowledge of the English language, it may be truly said that Caucasians are the main leaders of the second generation. These workers are playing an important role in the work of Americanization.
4. Work in the Centers should be on a Protestant basis and this principle is heartily accepted by the vast majority of Japanese churches and their leaders. And while this does not exclude the possibility of individual church groups meeting from time to time, the desire is that the main Sunday services shall be on a Protestant basis as is the case in Army Chapels. In fact it would doubtless be best to follow the Army plan in this matter. This should not exclude, of course the holding of such Sunday services as the Episcopal early morning Communion.
5. In order to avoid embarrassment and conflict with those not interested in religious services special places should be provided for Christian services, apart from ordinary sleeping and recreational buildings. A proper House of Worship means a great deal to a Japanese Christian and such a place should be open for meditation and prayer at all times. The Southern California Japanese Church Federation emphasized this point the other day and urged the necessity of having a place free from the pressure of amusement and recreational programs.

REQUESTS:

1. The Committee would respectfully request that the present leadership of the Churches be interfered with as little as possible. In other words, that the present pastors and workers be recognized as leaders rather than setting up new leadership within the Centers. In this way the life and present and future usefulness ^{of the churches} can best be conserved.
2. The Committee would also request passes be granted to Federation and denominational superintendents and executives so that they will be able to visit the Centers where the Christians happen to be. The same privilege is asked on behalf of Caucasians who are acting as pastors or workers in Japanese Churches, so that they can have access to their parishioners.
3. The Committee would recommend that at least one large Protestant Chapel be erected in each Reception Center, with a seating capacity of at least 500. This building should have several small rooms and be furnished with benches, organs

hymnals (Army and Navy), pulpit desks, a simple altar, etc. The general plan of an Army Chapel is excellent. With fewer distractions than is the case in the Army or civil life it is likely that a large percent of the Japanese will attend Church services. Already the ordinary 100' X 30' buildings at Manzanar have proven to be too small for the Protestant services.

4. The Committee is able to provide at least 50 Caucasian workers, qualified for religious, social and recreational work and with considerable experience in work with Japanese. These workers are already on salary of the various Mission Boards and will not require remuneration from the Government. The President of the Japanese Federation, Dr. K.J. Kawasorita, has recently written as follows:

"...We Japanese Christians do earnestly desire to have our Caucasian fellow-workers in these camps to live and to work with us. We need to continue the process of Americanization as well as of Christianization and to continue the study of the English language. We can never think of America without the Church, and we feel the need of white American Christian workers in our continuing churches. They are needed especially for the second generation Japanese Americans, who should have their own religious services and Church School teaching in the English language (a reference to the Sunday School). At the same time we need fellowship with white Americans who can speak and understand the Japanese language, and who understand Japanese culture and thinking. For this reason we feel the need especially of the continued help of returned missionaries who having lived and worked in Japan are now laboring in our midst. They should be able not only to serve the religious needs of the second generation but to approach the first generation as well. Other white American workers will be needed for the proper direction of social and recreational activities: Y.M. and Y.W.C.A. work.We are glad that missionary workers are available to come to the camps for this work and sincerely hope that permission may be granted for them to do so."

Submitted and adopted by the Committee on April 9, 1942

Frank Herron Smith, Chairman

Gordon K. Chapin

~~Handwritten~~

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Japanese Relocation Papers
Bancroft Library

EAST BAY CHURCH FEDERATION

YMCA Building 2051 Telegraph Ave.
Oakland, California Glencourt 5711

February 6, 1942

Mr. Thomas Clark
Federal Bureau of Investigation
111 Sutter Street
San Francisco, California

Dear Mr. Clark:

We write to offer our services as an individual and as an organization in respect to the movement and settlement of our "enemy aliens", particularly our Japanese Christian Group.

We are being stormed with inquiries relative to the problem. Can we be of any assistance in helping these families relocate? We do not wish to do anything that might interfere with your work. Our Christian Japanese are probably practically 100% loyal Americans. They are ready to abide by the regulations, but in so many respects, they do not know what to do. We feel that we may be able to assist in "cushioning the shock", as our Dist. Atty put it, and help keep these people loyal. We will be glad to pass on any information that you may be ready to have them receive relative to where they may move, clothing, goods, etc. that they will be allowed to take, etc., etc. Will any provision be made so that they may draw upon frozen funds for the purpose?

Will these folk be allowed to move into nearby districts, so far, at least so far as newspaper information is concerned, unrestricted? Is there probability that these zones will be extended? We are not trying to gain information, that should not be given. We are so far, taking the stand that they should not move until they can be assured that the new place is satisfactory. We are advising calm and that they await further information, but they feel that February 24th is quite close.

Some of their clergymen are hoping to establish "Christian Farm Communities" - by moving their entire congregations to rural locations approved by the Federal Authorities. This would seem to be a good plan. They will be self-supporting, busy and among friends. Their produce would be useful to us in our present struggle, and so they intend it should be. If such a plan is possible, again we ask, how about their own frozen assets? They would be happy to be self-supporting.

Others are worried about the aged and feeble. Will these be allowed to remain at least for a time, so that accommodations may be readied?

We wish to commend the F.B.I. on their gentlemanly handling of these problems. We are not trying to interfere with your work, rather to aid it. Can we be of service? If so, in what ways would you suggest? We feel the need of attempting to give some calming information and perhaps some direct relief. We would be glad to meet you and talk it over at your convenience.

Sincerely yours,

Lawton D. Harris

416.212

ONE HOUR VESPER SERVICE—5:00 o'clock

The Organ Prelude by Susan McCloskey

"Melody and Intermezzo" *Camp*

The Hymn of Courage 269: "Soldiers of Christ, Arise"

Japanese Relocation Papers

The Invocation and Lord's Prayer

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Solo by Mrs. Walston: "The First Commandment" Clifford

The Responsive Reading

The Hymn of Trust 279: "How Gentle God's Commands"

Organ Moments for Silent Prayer and Meditation

The Sermon by Dr. Hunter: "GOSPEL CONTRASTS"

"To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . ." —Isaiah 61:3.

The Doxology, Dedication Prayer, and Offering

Solo by Mrs. Walston: "If Ye Love Me" Scott

The Hymn of Confidence 283: "How Firm a Foundation"

The Benediction and Chimes

The Organ Postlude: "March" Raff

**RESOLUTIONS ADOPTED BY THE SYNOD OF CALIFORNIA
AT OCCIDENTAL COLLEGE, JULY 28, 1942**

ON JAPANESE EVACUATION

While the Federal Government has deemed it necessary in the interests of national security to remove from areas in our Pacific Coast States more than one hundred thousand people of Japanese ancestry, and,

While, the Army and civil authorities were most kindly and courteous in their dealings with these evacuees and sought to make the evacuation process as humane as possible,

We believe that Christian principles and the war aims of our nation, alike, demand that we now courageously face the various implications of this policy, lest it undermine our own liberties and put our democracy in jeopardy. We would thus respectfully point out, that:

1. The evacuation policy has involved racial discrimination, in that it was aimed at the Japanese alone, the majority of whom are American citizens.

2. The policy actually resulted in the practical suspension of the constitutional rights of a minority of American citizens without due process of law or providing hearings whereby they might prove their loyalty.

3. The speed and oft-times uncertainty of the evacuation procedure contributed to inevitable distress, serious economic loss and certain human values were put in jeopardy.

4. Popular hysteria and public antagonism generated by baseless rumors and the activities of politicians discouraged the Army's original policy of voluntary evacuation and resettlement and necessitated the present policy of segregation in Assembly and Relocation Centers.

5. The separation from homes and ordinary occupations, the loss of the privileges to which they had long been accustomed and the inevitable curtailment of contacts with Caucasian friends in the comparative isolation of the Centers have seriously affected the morale and maintenance of true Americanism.

6. The withdrawal of Japanese workers from agriculture and other industries has considerably reduced the production of goods and services and caused real loss to our wartime economy. At the same time the influx of laborers to take the place of the Japanese has created new racial problems.

7. The evacuation policy has already become a valuable propaganda weapon in the hands of the enemies of democracy, especially in the Far East.

8. A precedent has been set for anti-democratic forces at home whereby they may be able to liquidate other "undesirable minorities."

BE IT RESOLVED THAT THE SYNOD OF CALIFORNIA OF THE PRESBYTERIAN CHURCH, U.S.A.

1. Expresses its confidence in the integrity and loyalty of the large majority of our Japanese American citizens, who with their elders, have cooperated with the authorities in what has been a most trying experience.

2. Commends the liberal and far-sighted policies adopted by the War Relocation Authority and trusts that its enlightened leaders will be able to carry out such plans as shall best contribute to preparing the Japanese for return to normal life in American communities.

3. Recommends that as soon as possible a policy for the wide dispersal of Japanese Americans, at least be inaugurated; believing that wide distribution of evacuees with opportunity for free enterprise is a sounder policy than mass segregation with controlled labor, as it fosters and maintains true Americanism, good morale and diminishes the difficulty of reintegrating them into normal life after the war.

4. Urges, in order to facilitate resettlement, as well as to promote fair play, that Hearing Boards be set up in each Center, as recommended by the Tolan Committee, where American citizens, at least, can have an opportunity to prove their loyalty and suitability for resettlement.

5. Endorses the plans of the Federal and Home Missions Councils and the Protestant Commission for Japanese Service to foster and create a public opinion favorable to the resettlement of Japanese in interior communities, and urges all churches to cooperate in this undertaking.

6. Views with great alarm all efforts such as the Anderson Bill and such movements as the "White America for White Americans," which aim to disfranchise Japanese and other American-born Orientals. This strikes at the very foundations of our American Commonwealth.

7. Opposes all efforts to exploit Japanese labor for selfish puposes.

8. Decries the agitation to debar allevacuees from returning after the war to their former homes, or the move to send them to Japan, as being contrary to those very principles of justice and freedom for which the nation is now fighting. We urge our churches to lead in creating a public sentiment favorable to their return.

ON LIQUOR TRAFFIC

In these days when the full strength of our nation is being mustered to back the war effort, important resources of our nation are being used in the manufacture, sale, and transportation of alcoholic beverages which not only do not add to our strength, but by their very nature weaken our war efforts. Our normal life is necessarily upset by the war conditions and there is more temptation to use alcohol as an escape, and its harm on the moral life of the community is increased. We commend our government for the recently announced measures of restriction of the liquor traffic, but go on record as favoring that by legislative or executive action the liquor traffic be forbidden for the duration of the war.

Because it is as important to win in peace as in war, we urge our churches to study the whole situation relative to the liquor traffic, with a view to eliminating its evils. We deplore the situation in our state that is indicated by liquor establishments being permitted by our Board of Equalization and other officers to operate under such unwholesome conditions that the military declared them out of bounds.

GENERAL RECOMMENDATIONS

That each church make provision in its program this year for the study of the bases of a just and durable peace. We commend for study in this program the materials in the packet called "The Christian Church and World Order," prepared by the Department of Social Education and Action of our church, which contain the findings of the National Study Conference of the Churches and a Just and Durable Peace. We further urge the study of the social pronouncements of the General Assembly of this year and past years which can be had free by writing the Department of Social Education and Action in this field.

That this Synod and its members support the Voorhis Bill (H.R. res. 291) which provides for a national commission to include churchmen to study post-war reconstruction.

That we favor the measures, Senate 1280 and House of Representatives 1024, bills making it unlawful to require the payment of a poll tax as a prerequisite for voting in a primary or general election for federal officers.

That we favor the anti-lynching measure, House of Representatives 971.

That we oppose all measures that would establish or permit lotteries.

That we favor the Sheppard Bill, Senate 860, that would help protect the men in our armed forces from the liquor and vice traffic.

Rev. Thos. Holden, D. D. State d Clk
FROM: The Presbytery of L.A.
5211 W. Olympic Blvd., L.A.

IN RESPONSE TO THE ACTION TAKEN BY PRESBYTERY AT THE TUESDAY AFTERNOON SESSION,
The Committee on Social Education and Action presents the following Resolution:
WHEREAS, authority has been given by the Federal Government for the removal of
all persons in the Pacific Coast Area deemed inimical to national security, and,
WHEREAS, this contemplates the removal of some 93,000 persons, Japanese and
Americans of Japanese ancestry, we would respectfully point out:

1. This involves a mass migration of people that is beyond the comprehension of most of us.
- 2.. It would result in irreparable hardship, physical, economic and social, to large numbers of persons who are unquestionably loyal Americans.
3. It will result in critical economic upset and loss to the community.
4. It will raise grave doubts in the minds of all other minority groups as to their security in our American democracy, and thus imperil our national unity.
5. Such mass action involving racial aspects would become an invaluable propaganda weapon in the hands of the enemies of democracy, not to speak of the possibilities of retaliation against our missionaries in conquered areas.

AND WHEREAS, the Presbyterian Church has historically stood for the principles and processes of democracy and loyalty to the State,

BE IT RESOLVED: THAT THE PRESBYTERY OF LOS ANGELES OF THE PRESBYTERIAN CHURCH,
U.S.A.

1. Express its appreciation of and faith in the loyalty to the United States of the American citizens of Japanese ancestry and to assure those of them that share out common Christian faith of our brotherhood in Christ.

Resolution Page 2

2. Express its sincere hope that if the Federal Government feels it necessary to take this step singling out American citizens of Japanese ancestry for evacuation, that a basis of selective evacuation will be used; and that an adequate resettlement scheme will be worked out for the evacuees.
3. That Presbytery urge Christian folk in the areas in which these people now reside, many of whom are fellow-Christians, exercise a spirit of understanding and helpfulness; and if they are moved, we commend them to the Christian care and fellowship of the Church Communion in which they find their new homes.
4. That the Stated Clerk be instructed to send copies of these resolution to the President of the United States, the Governor of the State of California, Lieut. Gen. J. L. DeWitt, Representative John H. Tolan, Mr. Thomas Clark, the Federal Director of Civilian Evacuation, and to all congressmen from the area of the Los Angeles Presbytery.

March 1, 1942

*Resolution of national convention
Disciples of Christ 1942*

Japanese Relocation Papers
Bancroft Library

XXXI.

RESOLUTION ON JAPANESE EVACUATION AND INTERNMENT, reading as follows:

"The Board of Managers of The United Christian Missionary Society views with deep concern the situation which has arisen in consequence of the evacuation of Japanese nationals and American citizens of Japanese ancestry from extensive areas on the Pacific Coast and the internment of these people in governmental camps under military supervision. For many years The United Christian Missionary Society, of the Disciples of Christ, a religious body of 1,750,000 communicants with congregations in nearly every state in the Union, variously known as Christian Churches, Disciples of Christ, or Churches of Christ, has carried on missionary work in Japan and among the Japanese people in the United States. We feel that in justice to the witness we have borne to them as to the ideals of a Christian society, and in keeping with our concern for democratic principles, we must now protest the policy being pursued in relation to this situation.

We recognize that it is the duty of government to take all necessary precautions to protect the country from betrayal and sabotage. We recognize also that in time of war nationals of one belligerent country residing in another must expect some restrictions upon their freedom. But we hold that all steps taken for this purpose should be within the framework of the Constitution and should be based upon evidence of or strong presumption of guilt. Evacuation of more than 100,000 people, more than 70 percent of whom are American citizens, from their homes, their farms, their businesses, their professions, and their jobs, and placing them within barbed wire internment camps without the filing of charges, holding of hearings or court procedures of any kind, or conviction in any court of law is contrary to the American concept of justice. Mass internment upon the basis of suspicions arising from race, color, or ancestry, is a form of reprisal no more to be condoned in the United States than in Germany. We point out that no such steps have been taken against persons of German or Italian ancestry living in the United States, though numerous cases of spying and sabotage have been uncovered. In every instance the proper agency of government has proceeded against such persons before legally constituted tribunals and under accepted rules of evidence. The loyalty of the vast majority of Japanese residing in the United States and Hawaii is unquestioned. Rumors of disloyalty and sabotage have either been disproved or remain unsubstantiated. As recently as June 27, 1942 Associated Press quoted the U. S. Army Headquarters in Hawaii as saying that American soldiers of Japanese ancestry 'had established an enviable record for efficiency and devotion to duty and that their conduct before, during, and since the attack on Pearl Harbor had been exemplary.'

"In view of these facts this Board of Managers makes the following statement of conviction:

1. We urge that hearing or investigation boards be set up at once to determine the loyalty to the United States of all persons of Japanese ancestry now interned, and that all such persons be given an opportunity to appear before such boards to prove their citizenship and loyalty. Said boards should have the power to release all persons adjudged to be loyal to the United States. Persons shown to be nationals of Japan or whose loyalty to the United States is questioned should be turned over to the proper agency of government for action under the law.
2. All persons released from internment should be given governmental aid in securing jobs, farms, or in re-entering business or professional life. We urge our churches to cooperate in providing for these families until they are reassimilated into American life.
3. We believe that the government should compensate interned persons for losses sustained because of the internment order.
4. We are opposed to the proposal to extend the internment order to all Japanese residing in the United States, and to all legislation designed to deprive any person of American citizenship on the ground of race, color, or ancestry.
5. We favor placing immigration from Oriental countries upon the same quota basis as is provided for nationals of other countries. Our 'Good Neighbor' policy and our professions of devotion to the principles of democracy will continue to be questioned as long as we refuse to apply the same principle to Asiatic nations that we apply to others. We owe this not only to the heroic Chinese and to the people of India, but to ourselves as leaders in the cause of just and durable peace.
6. We believe that the whole principle of democratic liberty as well as our future relations with Oriental Peoples, is at stake in our treatment of the Japanese within our borders. We must demonstrate to peoples of enemy occupied, neutral, and colonial countries that we can maintain democratic liberties in war-time, and that we believe in them for others as well as for ourselves. We believe that the future of American Christian missionary effort in the Orient, in Africa, and in other lands, is involved. What we do in this situation will have a more important and far-reaching influence upon the colored peoples of the world than all the appeals we may make for confidence in the democratic cause in this world struggle.

- "7. We appeal to the various religious bodies of the United States to cooperate through the Federal Council of the Churches of Christ in America and the Home Missions Council of North America to bring these recommendations to the proper authorities of government and to secure their adoption.
8. We recommend that copies of this resolution be transmitted by the Secretary of the Board to the President of the United States, to members of the United States Senate and House of Representatives, and to the Governors of Western States."

The Committee on Recommendations recommends the approval of this resolution with the following modifications:

1. That the last clause in the last sentence of the first paragraph be changed to read as follows:
"We now ask that a reconsideration of the policy being pursued in relation to this situation be made."
2. That the words "barbed wire" be deleted from line 12 of paragraph 2.
3. That the word "innocent" be inserted between "compensate" and "interned" in line 1 of section 3.
4. That section 5 be deleted, and the following inserted in its stead:

"It is our conviction that the current internment of Japanese is not in harmony with the fixed policy of our government, but that it is an unfortunate incident resulting from ill-considered action by reprehensible pressure groups. It is our further conviction that processes being inaugurated with governmental approval are calculated to restore to the unconvicted and presumably innocent interned Japanese at an early date the fullest possible measure of the freedoms of which they have been deprived. In this latter action of our government we sincerely offer our hearty commendation together with our friendly and generous cooperation in any way that we may be of assistance. We have learned with satisfaction of the fine courtesy, consideration and humanity exhibited by the officers and men of our army in carrying out the internment regulations. And we have learned with equal satisfaction of the fine spirit of Christian good will and understanding acquiescence of these people of Japanese ancestry in a difficult situation

from which it will be the aim of our government and of its Christian citizenry to free them at the earliest possible time."

Mr. A. C. Brooks, Chr. Com. on Rec., MOVED that vote be taken on this item not later than 25 minutes of 5 o'clock. Motion seconded and carried.

Discussion by Elmer Mecklin, Joe Hunter, and one or two others.

Call for Question. Chairman declared the oral vote to approve carried. Rising vote called for, and the Chairman declared vote to approve carried.

The
J A P A N E S E
E V A C U A T I O N

*A message from the
American Friends Serv-
ice Committee to the So-
ciety of Friends and to
our fellow Christians.*

The Japanese Evacuation

The forced mass evacuation of more than 100,000 Japanese from the West Coast creates a special responsibility for us to help preserve the ideal of brotherhood, and of political and religious freedom in our country. These fellowmen, nearly all of whom have thought of themselves as members of our nation, and two-thirds of whom are American citizens, have been placed under a ban without accusation and without trial. Bewildered and grieving old women and men, the sick and feeble, babies and young children—all have been forced to leave their homes and most of their possessions. Nearly two thousand students in our universities and colleges have had to leave their studies.

The fault rests squarely upon us as a people who have permitted prejudice, fear and hatred to flower into intolerance and violence, and now in a war situation have allowed the government to arrange this evacuation in direct violation of our heritage of social and racial justice. The United States was founded upon the premise that individuals of many differing races, re-

ligious beliefs, and cultural patterns could live together harmoniously and could create a strong, just and tolerant nation.

As a people and as a government we must not blind ourselves to the implications of such action. If one minority of our citizens, without trial and without proven guilt, can be forcibly moved under pressure, any minority under different circumstances of inflamed public opinion runs the danger of losing its democratic rights. Naturally, we recognize the right and obligation of the government to protect itself against sabotage, and to detain individual aliens definitely proved to be engaged in such activities, but we cannot concede the right of a government to take such arbitrary mass action against a group as a whole, most of whom are loyal champions of democratic institutions, and grievously disturbed by the Japanese attack upon the United States.

This action toward Japanese as a group intensifies the racial tensions and unrest already present in this country, particularly among Negroes, who wonder now whether the few rights they have won may not be taken from them, and who ask how much longer they are to be denied their full share of opportunity in American life. This compulsory mass evacuation adds one more

tragic chapter to the sad history of racial discrimination and intolerance, of anti-alien land laws, of discriminatory exclusion acts, to the prejudices and misunderstandings and economic exploitation, all of which had some part to play in the desperate plunge of the Japanese military into war against the United States. We should not now by our deliberate action add fuel to the flames of Japanese propaganda within Japan and throughout Asia and Africa against us and the white man in general. We should not follow the evil Nazi policy of forcing people from their homes because of race or origin.

An unbelievably bitter world will confront us at the end of the war. If we are to attempt to weave a pattern of world fellowship in which the threads of different cultures add luster and beauty to the design, we must begin now in our own nation to share the rights and privileges we claim. Greed, selfishness, fear and injustice will never make a united nation nor a peaceful world.

During this movement of the Japanese people, the American Friends Service Committee, in cooperation with many other organizations and individuals, has sought to do what it could to minister to the emergency needs of individuals and especially

of old people and children. Many in the affected areas have already expressed in many concrete ways their fellowship with the misfortunes of their Japanese neighbors. And now the American Friends Service Committee in cooperation with churches and other interested agencies, has been officially requested by the War Relocation Authority to render special service in connection with the transfer of Japanese students from proscribed areas on the West Coast to inland institutions. After due deliberation, this responsibility has been accepted.

It seems appropriate, however, that in undertaking this service, a statement should be made to our constituency making it perfectly clear that we do not accept this evacuation as a matter of course, nor approve it in principle. The events of the past few months have caused us deep humiliation and profound concern.

While evacuation is largely centered on the West Coast and has been caused by pressure within those states, it behooves us all to examine our own spirits to see whether our own lives are free from the corrupting influences which are responsible for the oppression of fellow citizens.

As part of that penitence, we have felt that we should share in such ways as our

limited resources permit in breaking the force of this calamity which has come upon the Japanese population. One of the ways we can help is in the relocation of students so that they may continue their preparation for a useful life among us.

The opportunity to place Japanese students in educational institutions so that they can pursue their studies and be integrated in the life of communities throughout the land is the more important because it is based upon the recognition that it would be contrary to the American pattern of life to segregate them indefinitely in detention camps or ghettos. This principle must determine the eventual disposition not only of students but of all the evacuated Japanese, and we believe that the responsibility at the earliest possible moment to take steps looking toward a permanent solution in accordance with this principle rests upon the people of the entire nation as well as upon the government.

It may be that opportunities to help in such efforts will be open to us, and if so we hope we shall be wisely guided in meeting them. But most of all we wish to call for a reexamination of the spirit of our own lives and a dedication anew to a reverence for that of God which is in every man.

Copies may be obtained from

AMERICAN FRIENDS SERVICE
COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Not Jolly 8-22 E 208, L.A. July 28-4 1942

RECOMMENDATIONS AS PASSED BY THE RECOMMENDATIONS COMMITTEE ON FRIDAY MORNING

- 0 -

THE CHURCH'S RESPONSIBILITY IN CONNECTION WITH THE JAPANESE PEOPLE IN THE ASSEMBLY CENTERS: --

BE IT RESOLVED BY THIS 54TH ANNUAL CONVENTION OF THE CHRISTIAN CHURCHES AND CHURCHES OF CHRIST OF SOUTHERN CALIFORNIA:

1. THAT WE NOTE WITH GRATITUDE HOW MANY OF THE JAPANESE EVACUEES TURNED TO THE CHURCH FOR GUIDANCE AND HELP IN THEIR ANXIETY, AND FOR THEIR MANIFOLD EXPRESSIONS OF THANKS FOR THE ASSISTANCE RENDERED THEM;
2. THAT WE EXPRESS TO THE UNITED CHRISTIAN MISSIONARY SOCIETY OUR DEEP APPRECIATION FOR THE SPLENDID SERVICE RENDERED BY MR. JOSEPH B. HUNTER IN THIS GREAT CRISIS;
3. THAT WE REJOICE IN THE VIGOROUS CHRISTIAN PROGRAM BEING CARRIED ON IN THE VARIOUS ASSEMBLY CENTERS, IN WHICH MANY POSITIONS OF LEADERSHIP HAVE BEEN TAKEN BY MEMBERS OF OUR OWN CHURCHES;
4. THAT WE ASSURE THESE FOLK THAT THEIR CHRISTIAN BRETHREN THROUGHOUT THE LAND ARE SYMPATHETIC, AND MAINTAIN THEIR SENSE OF BROTHERLY UNITY WITH THEM;
5. THAT WE HAVE CONFIDENCE IN THE AMERICAN LOYALTY OF THE GREAT MAJORITY OF THESE PEOPLE; AND CALL UPON ALL CHRISTIAN PEOPLE, AS A DEMONSTRATION OF OUR FAITH IN THE DEMOCRATIC AND CHRISTIAN WAY OF LIFE, TO AID IN THEIR RE-ASSIMILATION INTO NORMAL AMERICAN LIFE WHENEVER THE OPPORTUNITY COMES FOR DOING SO; AND URGE THAT EDUCATIONAL OPPORTUNITY BE PROVIDED FOR THEIR YOUNG PEOPLE OF COLLEGE AGE; AND
6. THAT, IN VIEW OF THE OVERWHELMING OPPORTUNITY FOR HUMAN HELPFULNESS AND CHRISTIAN SERVICE AMONG THE JAPANESE EVACUEES; AND IN VIEW OF THE FACT THAT, UNDER THE PREVAILING CONDITIONS IN THE CAMPS AND THE RECEPTIVE SPIRIT OF THE JAPANESE, THESE CAMPS OFFER THE GREATEST MISSIONARY OPPORTUNITY IN AMERICA TODAY; WE THEREFORE EARNESTLY PETITION THE UNITED CHRISTIAN MISSIONARY SOCIETY TO CONTINUE THE SERVICE OF MR. HUNTER IN THIS FIELD FOR THE DURATION OF THE WAR AND THAT SUFFICIENT FUNDS BE DESIGNATED FOR THIS IMPORTANT PROJECT.

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THE CHURCH'S RESPONSIBILITY IN CONNECTION WITH THE ASSEMBLY CENTERS FOR THE JAPANESE PEOPLE.

BE IT RESOLVED:

THAT THE 54TH ANNUAL CONVENTION OF CHRISTIAN CHURCHES AND CHURCHES OF CHRIST IN SOUTHERN CALIFORNIA, MINDFUL THAT OUR COUNTRY IS AT WAR WITH JAPAN, AND HEARTILY COMMENDING THE CONSIDERATE MANNER IN WHICH OUR GOVERNMENT AND THE ARMY CARRIED OUT THE EVACUATION OF JAPANESE, NEVERTHELESS DEPLORE THE FACT THAT OUR GOVERNMENT FELT IT NECESSARY TO PLACE IN ASSEMBLY CENTERS MORE THAN 100,000 PEOPLE OF JAPANESE ANCESTRY, THE GREAT MAJORITY OF WHOM ARE AMERICAN CITIZENS.

THIS ACTION SEEMS ESPECIALLY RERETTABLE UPON THE FOLLOWING CONSIDERATIONS:

1. THE FEDERAL GOVERNMENT ITSELF IN ITS OFFICIAL INVESTIGATION BY THE CONGRESSIONAL COMMITTEE, WHOSE CHAIRMAN WAS HON. JOHN TOLAN OF CALIFORNIA, STATES THAT NO CASE OF SABOTAGE OR GENERAL SUBVERSIVE ACTIVITY IS ON RECORD AGAINST THEM.
2. THESE PEOPLE HAVE BEEN UPROOTED FROM THEIR HOMES AND THE RELATIONSHIPS OF NORMAL LIFE, WITH HEAVY FINANCIAL AND PROPERTY LOSS, AND THE FORFEITURE OF THEIR FREEDOM TO SERVE THIS COUNTRY, NOT HAVING BEEN CHARGED WITH ANY CRIME OR TRIED BY ANY COURT.
3. THEY HAVE BEEN DISCRIMINATED AGAINST IN THAT THE DESCENDANTS OF OTHER AXIS NATIONS HAVE NOT BEEN SIMILARLY TREATED. THIS FACT LAYS A HEAVY BURDEN UPON THE CONSCIENCES OF THE AMERICAN PEOPLE WHO LOVE DEMOCRACY AND CHRISTIAN JUSTICE.

THEREFORE, IT SEEMS REASONABLE TO URGE UPON OUR GOVERNMENT THE ESTABLISHMENT OF HEARING BOARDS BEFORE WHICH INDIVIDUALS MAY PROVE THEIR LOYALTY AND THROUGH WHICH THEY MAY RE-POSSESS THEIR CITIZEN'S RIGHTS IN OUR DEMOCRACY, AND SECURE THEIR CHANCE TO BE RE-ASSIMILATED INTO NORMAL AMERICAN LIFE.

*Written by Rev. J. B. Hunter myself
Fred Goring.*

*Japanese Relocation Papers
Bancroft Library*

Japanese Incident

By HENRY H. CRANE

IT happened last December in Detroit. The Christmas afterglow was struggling to survive in the hearts of some, but the more lurid light from the furious fires started at Pearl Harbor and Manila was all that mattered to most persons. It was a heyday for violent "patriotism" and for hatred of the vile enemy who had perfidiously attacked a peace-minded people.

I

A Japanese gentleman, J. Y. Shimoda by name, was dining with his wife in a modest restaurant on Woodward Avenue. Being United States citizens, born in Honolulu of Japanese parents, they felt secure enough, although naturally they were quite aware of the general atmosphere of hostility. But just now the sense of enmity seemed intensified. Glancing up from the table they saw a bus boy turn from his task of collecting dishes to glower at them with mounting anger and malevolence.

This bus boy, Pedro Z. Rosales, was a Filipino. Seeing these Japanese customers in the very restaurant where he worked outraged him. He wanted to hit them, hurt them, smash back at them in some way for what was happening at Manila and on

Bataan. With difficulty he restrained himself—until Mr. Shimoda had paid his bill. Then, when he saw the Shimodas leave the building, he ran out the back door, grabbed a stout club he found at hand and, following stealthily, suddenly struck the unsuspecting Mr. Shimoda a savage blow on the back of the head, cutting open the victim's scalp and covering him with blood.

Terribly stunned and, as he later said, "seeing much black," Mr. Shimoda kept his feet. (These Japanese do not seem to fall over the way they are supposed to.) Turning on his assailant, he looked at him a moment and then calmly, even graciously, said: "Ah, I understand. You are a Filipino. Because my people wickedly attack Manila, you hate all Japanese. You want to kill me. So sorry. I sympathize with your people, but you ought to keep cool. I am an American citizen. I love this country more than you do—and more wisely. I am not afraid of you. I could knock you down. But I must not do so. I am Christian. I must maintain Christian attitude. But I must have you arrested, to teach you a lesson in self-control."

Pressing his handkerchief to the vicious wound on the back of his head, without further ado Mr. Shimoda turned and looked for the nearest telephone to call the police. Pedro Rosales was so taken aback with the behavior of his victim that he stood, open-mouthed and with the club still in hand, looking very foolish and disconcerted. Then,

as though suddenly remembering his bus boy duties, he dropped his weapon and dashed abruptly back to the rear of the restaurant.

The police arrived directly and escorted Rosales to headquarters where a young reporter, sensing a story, plied the culprit with questions. The story appeared in the evening edition, with all the prevalent patriotic propaganda appeal gratuitously embellishing it. "He Remembers Manila," was the caption, and the tale was so twisted as to make it appear that this young Filipino was in truth a one hundred per cent patriot and a gallant hero; for had he not risked his noble neck to save the country from the perfidious invading Japanese?

II

The next morning, reading the outrageously misleading article, Mr. Shimoda determined to do something about it. He called up a Methodist minister whom he had never met personally, but whom he felt he knew at least by reputation, and asked for an interview. Showing the minister the newspaper clipping, he asked for advice as to corrective procedure. His only concern was that the right impression be given to the public. Producing accrediting documents, he told the minister the story of his life. It was a heroic story, but told in simple, modest terms.

As a young man he had come to New York from Honolulu, and while there he had

been converted to Christianity. He determined to become a missionary, and studied at Moody Bible Institute. Greatly influenced by Toyohiko Kagawa, he went eventually to Japan and conducted a preaching and teaching mission, stressing particularly the wickedness and danger of putting such complete faith in military might, urging the people to follow Christ instead of the gods of war. Such seditious sentiments naturally aroused the ire of the military gentry and soon Mr. Shimoda was ceremoniously deported from the ancestral shores and promptly returned to "his own country," the United States of America.

But presently Shimoda discovered that it was just about as difficult and dangerous for him to preach the Christian gospel here—particularly now that the war hysteria was being so assiduously augmented. To make enough money to support his family, therefore, he accepted a position as a chauffeur with a prominent Detroit citizen. But his major obsession always was to bear his Christian witness, and having tried to do so in this incident with the Filipino boy it was most distressing to have it so distorted in the press. What should he do?

The minister suggested that he, Mr. Shimoda, go first to the FBI and report the incident, and that he then seek out the editor of the newspaper which had mistold the tale and give him all the facts. His caller departed, promising to follow this advice.

III

Before noon that day the minister's telephone rang with a call from his friend, the editor.

"Did you send this man Shimoda down here to see me?" the editor asked. The minister acknowledged that he had done so.

"Well, is he really on the level?"

"What do you think?" parried the preacher.

"My gosh, is that the way Christians are supposed to act?" queried the editor, incredulously.

"Have you seen any Christians around here lately setting such an example?" asked the minister.

"No, to tell you the truth, I haven't. But say, it really seems wonderful to see it really put to work, doesn't it? And a Jap, at that. Man, that is news!"

"Think so?" said the minister, innocently. "Then why don't you give it the spread that it deserves?"

"Believe me, I will! So long! And say, if you come across another Christian like that send him to see me."

The next edition appeared with a two-column cut of Mr. Shimoda hand in hand with Mr. Rosales, each beaming beatifically upon the other, the Filipino with his arm about the shoulder of the Japanese in a gesture of genuine reconciliation. The caption over the picture read, "All's Quiet on the Detroit Front," and the headlines of the

article stated, "Jap Forgives Filipino Who Clouted Him." Then followed a fair, full, frank statement of what had actually taken place, with the following denouement: "A love feast took place in the office of Assistant Prosecutor John A. Ricca, when Shimoda declined to sign a complaint against Rosales and passed off the clubbing which rendered Shimoda well-nigh unconscious and left him with a large patch on the back of his head as 'just an emotional outburst.'"

But the most significant line of all was the sub-caption under the picture of the beaming brethren: "*Everything's All Right Now, But If There Had Been a Gun Handy . . .*"

United States Government policy now provides means by which American citizens of Japanese descent, Niseis, may, under prescribed regulations, be relocated in communities.

American citizens now in Relocation Centers for Japanese, may be granted temporary leave to visit relatives, seek employment, etc. Such temporary leave is usually of thirty days' duration.

Where employment has been guaranteed, reasonable assurance of a place to stay has been provided, and the consent of civic or welfare officers has been secured, these American citizens, many of them fine Christians, are given indefinite leave from Relocation Centers.

Those desiring to write to the Government concerning this matter should address correspondence to Mr. Thomas Holland, War Relocation Authority, Washington, D. C.

Single copy 3c; 15c per dozen; 75c per hundred;
\$5.00 per thousand

COMMISSION ON WORLD PEACE
of The Methodist Church

Charles F. Boss, Jr., Executive Secretary

740 Rush Street

Chicago, Illinois

Resolution adopted March 10, 1942 at Park Boulevard Presbyterian Church,
Oakland by Presbytery of San Francisco.

The Presbytery of San Francisco hearing from Reverend Gordon K. Chapman, the field representative of the Board of National Missions of the Presbyterian Church for Japanese work on the Pacific Coast concerning the situation developing out of the proposed total evacuation from the Pacific Coast of possibly 33,000 alien Japanese with possibly 80,000 more of the second and third generation, records its convictions prompted by the desire to be helpful to our government in the present emergency,

- (1.) We note with gratitude that our Japanese Christians through their Federation of Christian Churches have put themselves on record as ready to give hearty cooperation to any plan adopted by the government for the defense of the nation and their own protection.
- (2.) We extend our own Presbyterian pastors and the fifteen congregations in our Synod our prayerful sympathy at this time and express our confidence in their integrity and loyalty.
- (3.) As all the 80 Japanese Protestant churches are in the prohibited and restricted areas, whose entire congregations must be transplanted, with the disruption of their economic support, we urge that everything be done to maintain family and church group life, avoiding unnecessary separations and keeping church congregations intact where feasible.
- (4.) We urge the safeguarding by local and Federal authorities of individual property rights, and the elimination of forced sales which would enable selfish exploiters to profit by the plight of unfortunate people who are facing the possibility of sacrificing possessions, lands and homes accumulated through the thrift of a lifetime.
- (5.) We suggest that "Boards of Hearings" be set up by the authorities, preferably in local communities to establish after examination, the loyalty of

-2-

evacuees with a view to their being permitted later to return to their work in the restricted areas, if they are found to be worthy.

(6.) We call attention to the dangers of discrimination against any race, believing that the rights of all loyal American citizens should be protected, lest the way be opened and a precedent established for the persecution or oppression of other minority citizen groups.

We note that the Interdenominational Home Missions Council has offered the government the facilities and staffs of workers among the Japanese people to assist evacuees in preparing for removal, accompanying them to their new localities and working with them there. Our national mission boards have available experts in agriculture, education and community planning to cooperate with the authorities in making plans for settlement and developing new communities. The services of 40 missionaries and 80 Japanese Protestant workers have been offered. If "Hearing Boards" possibly reaching 100 in number, are set up, by the authorities, 20 missionary men and 10 missionary women knowing Japanese and 300 or more trained citizens of Japanese parentage are available.

Our church with financial aid must stand by these workers and assist in every possible way the inculcation of our best American ideals of democracy and religion in the proposed settlements.

copy

March 6, 1942

Lt. General John L. De Witt, Commander
Western Command Headquarters,
Presidio, California.

Sir:

The following recommendations are submitted for your consideration in the problems of evacuating nationality groups - aliens and citizens - from certain areas along the Pacific coast:

1. The order of dangerousness as announced by the Western Command Headquarters should be changed to read the following:
 - (1) All persons who are suspected of espionage, sabotage, fifth column or other subversive activity,
 - (2) Japanese aliens,
 - (3) German Aliens,
 - (4) Italian aliens,
 - (5) American born persons of enemy parentage,
 - (6) All Americans.

The order of having Americans of Japanese lineage in among the aliens is diametrically opposed to the constitution and the objectives of the war.

The announced classification is developing a fatalistic attitude for those who have lived in this country and are reared through its institutions. This discrimination and permanent disaster can be remedied before a second order is issued.

2. The necessity of a Hearing Board for aliens and citizens because even apprehended persons are given a fair trial. This should be done by a competent Federal agency.
3. The handicapped, old age, bed-ridden needy cases to remain, as well as adequate plans for those evacuated.
4. Families with sons and husbands in service of armed service be given consideration to all alien families on equal basis to remain as this has been announced to apply only to Italians and Germans.
5. Evacuation plans to consider European experiences so that tragic mistakes are avoided. Evacuation should be done with the objective of establishing ideal American communities.
6. Professional students should be permitted to finish their training.
 - a. Descendants of aliens should be used to advantage realizing their abilities and training both during and after evacuation.
7. Over all unity in alien problems are needed so that news may be directed for the best interest of unity in human welfare. All information and news releases pertaining to aliens to be issued through a centralized command.
8. The Federal Government to assume the total responsibility of cost of movement, resettlement, and rehabilitation of evacuees.
9. Custodianship of property so that citizens will not lose their capital assets through evacuation or selective service draft.

Respectfully submitted,

Lincoln Kanai

Lincoln Kanai
Young Men's Christian Association
1530 Buchanan Street, San Francisco

PROP

Rev. Thos. Holden, D. D. State d Clk
FROM: The Presbytery of L.A.
5211 W. Olympic Blvd., L.A.

IN RESPONSE TO THE ACTION TAKEN BY PRESBYTERY AT THE TUESDAY AFTERNOON SESSION,
The Committee on Social Education and Action presents the following Resolution:
WHEREAS, authority has been given by the Federal Government for the removal of
all persons in the Pacific Coast Area deemed inimical to national security, and,
WHEREAS, this contemplates the removal of some 93,000 persons, Japanese and
Americans of Japanese ancestry, we would respectfully point out:

1. This involves a mass migration of people that is beyond the comprehension of most of us.
- 2.. It would result in irreparable hardship, physical, economic and social, to large numbers of persons who are unquestionably loyal Americans.
3. It will result in critical economic upset and loss to the community.
4. It will raise grave doubts in the minds of all other minority groups as to their security in our American democracy, and thus imperil our national unity.
5. Such mass action involving racial aspects would become an invaluable propaganda weapon in the hands of the enemies of democracy, not to speak of the possibilities of retaliation against our missionaries in conquered areas.

AND WHEREAS, the Presbyterian Church has historically stood for the principles and processes of democracy and loyalty to the State,

BE IT RESOLVED: THAT THE PRESBYTERY OF LOS ANGELES OF THE PRESBYTERIAN CHURCH,
U.S.A.

1. Express its appreciation of and faith in the loyalty to the United States of the American citizens of Japanese ancestry and to assure those of them that share out common Christian faith of our brotherhood in Christ.

Resolution Page 2

2. Express its sincere hope that if the Federal Government feels it necessary to take this step singling out American citizens of Japanese ancestry for evacuation, that a basis of selective evacuation will be used; and that an adequate resettlement scheme will be worked out for the evacuees.
3. That Presbytery urge Christian folk in the areas in which these people now reside, many of whom are fellow-Christians, exercise a spirit of understanding and helpfulness; and if they are moved, we commend them to the Christian care and fellowship of the Church Communion in which they find their new homes.
4. That the Stated Clerk be instructed to send copies of these resolution to the President of the United States, the Governor of the State of California, Lieut. Gen. J. L. DeWitt, Representative John H. Tolan, Mr. Thomas Clark, the Federal Director of Civilian Evacuation, and to all congressmen from the area of the Los Angeles Presbytery.

March 1, 1942

RESOLUTION ON THE EVACUATION
OF JAPANESE

*Misc. Chuan
Loring's
date?*

In recent months more than 100,000 people of Japanese origin have been taken from their homes and placed in assembly centers and relocation centers. This action was precipitated by an order of President Roosevelt on February 19th giving the military authorities of the west coast complete control in such matters. The fact that only Japanese were so moved, involves the basic principles of racial discrimination.

We believe that the principle upon which our nation should proceed in such situations must be basically democratic and that the democratic way even in a war crisis does not discriminate between people of differing racial or national origins. Such discrimination is the method of totalitarian nations.

Therefore we believe that the most nearly Christian procedure is the method of selective evacuation through judging individual cases as recommended by the Tolan Committee of Congress which found this method to be in full keeping with the needs of our national security.

We deeply regret that this principle of race and national equality and its logical method, that of selective evacuation were not used in the recent mass removal of the people of Japanese origin; and we strongly urge that in any future decisions affecting national or racial or other minorities the democratic and Christian principle and method be employed.

We further believe that there is yet time to follow the basic principle of racial fair play even as England readjusted its treatment of people of alien origin and as has been followed in Hawaii to a large extent; and we urge the President of the United States to order the selective judging of individual cases, in order that the right to the liberty of movement or even to return to their homes with adequate protection may be established for Japanese.

In the meantime we make these proposals for immediate action.

1. That we oppose any legislation, such as the Anderson bill, which may be designed to deprive Japanese people of citizenship.

2. That we urge our churches to aid the War Relocation Authority in the re-settling of Japanese in eastern communities, giving particular attention to (a) stimulating an attitude of friendly acceptance in those communities and (b) aiding in their economic establishment. We further recommend that our churches cooperate with other denominations who are already at work on this problem.

3. That we urge our churches to begin now in preparing their communities for the return of our Japanese brethren at the close of the war.

4. That we re-affirm our belief in the Christian principles of the brotherhood of man under the fatherhood of God, assuring these Japanese people that they are still our brothers.

Committee preparing this statement:

George A. Burcham
Donald Gaylord
Bert Weeks
Robert Rankin
Anton Nelson
Dodds Bunch

*June 23, 1942
Cage -
adopted at Methodist
Conference in Stockholm
a few days ago*

RESOLUTIONS FOR FAIR PLAY, PASSED BY THE BOARD OF
DIRECTORS OF THE NORTHERN CALIFORNIA AND WESTERN NEVADA
COUNCIL OF CHURCHES, July 12, 1946, in San Francisco.

Believing that discrimination against law-abiding persons solely because of their race or color is inconsistent with Christianity, science, and democracy, we do hereby adopt and commend the following actions to our churches:

WHEREAS the statutory clause branding persons of Mongolian race as "aliens inadmissible and ineligible to citizenship" has been made the basis of discriminatory legislation directed against residents of Japanese ancestry, and is manifestly at variance with the principles of the Declaration of Independence, be it

1. RESOLVED: That Section 303 of the Nationality Act of 1940 should be amended so as to include the clause: "The right to become a naturalized citizen under the provisions of this Chapter shall not be limited by race or national origin"; and be it further

2. RESOLVED: That Bill HR 511, to extend citizenship to all alien parents of servicemen, as proposed by the House of Representatives' Committee on Immigration and Naturalization, should be adopted. And

WHEREAS statutes now in force require deportation of all Japanese who entered the United States after 1924, so that many inhuman family separations will result unless remedial legislation authorizing exercise of clemency by government officials is speedily enacted, be it

3. RESOLVED: That adoption by the Congress of Bills HR 6505 and S 2120 to afford the requisite relief is hereby urged.

WHEREAS the summary evacuation from the Pacific Coast states of American citizens and other persons of Japanese ancestry caused many of them great financial losses by virtue of compliance with Government orders, be it

4. RESOLVED: That the measure to indemnify such proven losses, as sponsored by the national Administration and embodied in S 2127 and HR 6780 should be adopted by the Congress.

WHEREAS the California Alien Land Law has been based upon the ineligibility-to-citizenship status of Japanese residents, and has therefore been an instrument of racist persecution; and whereas the conditions which led to passage of the original Alien Land Law in 1913 have been radically altered by time and the recent war, be it

5. RESOLVED: That the Alien Land Law should be repealed.

WHEREAS there will appear on the California election ballot of November 5, 1946, Proposition 15, as a referendum measure designed to perpetuate the racial legislation of the Alien Land Law, be it

6. RESOLVED: That Proposition 15 should be vigorously opposed and defeated at the polls.

17. Common Council for
Amer. Unity - 222-4av. N.Y.C.
Recd Aug. 12/42

Problems on Which Action is Needed

Appropriate government agencies should be urged to give attention to, and take action on, the following specific recommendations:

1. Americans of Japanese extraction should be privileged to be called to serve in the armed forces of the United States in the same manner as all other Americans and should not arbitrarily be placed into deferred classifications.
2. Japanese American selectees and volunteers now in the armed forces and those who may be called in the future should be entitled to prove their loyalty to their country under fire by being permitted to serve in the combat units on the same basis as all other Americans.
3. No further segregation or evacuation of the American born Japanese should be considered on the basis of nationality alone. They should be treated in this respect on the same basis as all other Americans.
4. No discrimination or prejudice against the employing of American citizens of Japanese ancestry in the civil services or national defense industries should be tolerated.
5. The Japanese Americans now in the Assembly Centers, which are of a temporary nature, should be transferred as speedily as possible to the more permanent Relocation Centers.
6. Japanese Americans not now in the Assembly or Relocation Centers should be subject to the same regulations and limitations as all other Americans and to no others.
7. The evacuee families should be united again in the Relocation Centers and people from the various communities and sections should be brought together again wherever possible.
8. The wages and salaries of the evacuees should be increased considerably.
9. The bottleneck in the student relocation movement should be eliminated immediately so that those Japanese Americans now in the various centers and eligible for higher education may be able to register for the ensuing fall term.
10. Legitimate and recognized organizations sincerely interested in the welfare of the evacuees should be permitted to participate in and cooperate with the relocation program, both in the relocation centers themselves and in the individual relocation of persons in communities.

Over-all Statement of Policy

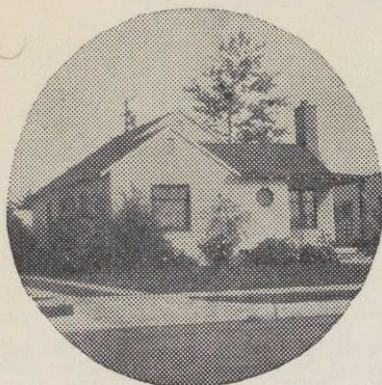
We believe that the President should be urged to issue a public "over-all" statement of policy regarding the status of American citizens of Japanese descent. This general declaration, among other subject matters, should include the following:

1. that the government realizes that the vast majority of Japanese Americans are loyal and worthy citizens of the United States of America;
2. that the public at large is called upon to give full recognition to that fact;
3. that the administration pledges its good offices to discourage any and all attempts to restrict the civil liberties of this group of American citizens;
4. that the administration will oppose any and all measures which seek to deprive this segment of American society of their citizenship;
5. that the government gratefully acknowledges the tremendous sacrifices made by the Japanese Americans who were evacuated from the west coast as their contribution to the war effort and commends their spirit and cooperation to all the people;
6. that, in order to partially compensate these evacuees for their dislocation, the War Relocation Authority and all other government agencies which have direct or indirect interest in the problems of relocation will treat the Japanese Americans with the utmost consideration and understanding;
7. that the present unfortunate segregation of Japanese American evacuees will be terminated as soon as possible by intelligent and humane relocation;
8. that, pending the final termination of the program of mass relocation under the War Relocation Authority, every effort will be made to relocate individuals and families in communities which are favorable to their acceptance into their society with the view of permitting them to participate in and contribute to the general war effort of this, their native land;
9. that all Americans are called upon to cooperate in this program of individual and family resettlement as good citizens and believers in democratic principles and practices; and
10. that the Americans of Japanese descent will be permitted to share in the common lot and life of all Americans.

SANTA MARIA COURIER

The Gillett Porthole

June 6, 1942



In Our America

Evacuation

Greetings,-

Since Christmas many changes have taken place here. The one most drastically affecting us was the evacuation of all the Japanese from this fertile Santa Maria Valley.

On the morning of Feb. 23 the pastor of the Japanese Union Church was down town when he heard that F.B.I. agents were in town and taking up nearly all the remaining men who were born in Japan. I went with him to get the church record books and the keys, and said goodbye to him as he, too, was taken to join the group who were sitting in army trucks, under guard, back of the police station. Some were shipped to Missoula, Mont., and others to Bismark, N. D. (Our pastor, who is in Bismark, reports that his hearing will be held soon.) His two motherless daughters were taken care of by a church member who has two girls of her own.

Our next problem was to help mothers, who had little knowledge of English, get their husband's business in shape and to sell or lease while they prepared to be evacuated to still different centers here on the west coast. One owner of a grocery store sold her husband's car for just enough to pay for a long outstanding bread and pastry bill, only to discover that the current bills were not included. However the wholesale grocer was as kind and sympathetic as one could have asked and finally things were settled.

On Palm Sunday afternoon a soul-stirring meeting, in which women from several of the Protestant churches took part, was held at the Japanese Union Church. This farewell tea to the Japanese women was held in their own church so that they would feel less hesitant about coming. (Many would not go downtown because they were afraid.) In the devotions, the wife of the Methodist minister led off by reading parts of Paul's great challenge: Who can separate us from the love of Christ? Shall tribulation, or distress or persecution? ... Nay, in all these things we are more than conquerors ... for I am persuaded that neither death nor life shall separate us from the love of Christ." As Marion described it later, "We were a little group of women, met together as disciples of the same master and nothing could separate us from his love. To the outside world we might be enemies but still we were fellow travellers linked together by a bond of mutual love which was greater than any one church and larger than any one race."

Not only were there many wet eyes among the Japanese but also among the white members of the congregation and one said, with deep feeling, "I shall never forget this experience." At the close of the service the entire group stood in a circle with clasped hands while they sang, in two languages, "Blest be the tie that binds our hearts in Christian love."

In order to help dispose of their household goods at something like a fair price, women from several of the churches assisted in a 3 day sale held after Easter. Over \$400.00 were taken in.

Finally the dreaded order came, setting April 30 as the last day any Japanese could live in this valley. So our April 26th Sunday service, we all knew, would be the last. The C.E. and YIP. and Mothers' groups met as usual for their separate programs at 6:30 but at 7:20 the groups united for

a brief farewell service. Rev. Mr. Hull of the Nazarene Church, which will use the building "for the duration" was asked to be present to take charge of the church records. For the prelude the organist played, "God will take care of you through ev'ry day, o'er all the way." After singing, "Dear Lord and Father of all mankind, forgive our feverish ways," I stepped into the aisle and said that it was not appropriate that anyone stand in the pulpit that night and take the place of their pastor who had been with the church from the very beginning. He was with them in spirit as expressed in his telegram, "I send my sincere greetings at your last service in our own church. God bless you and protect you wherever you go." They were to look toward the lighted cross in the chancel and the Good Shepherd in the stained glass window above it and "Remember Jesus Only." The Church records were entrusted to Rev. Mr. Hull and we sang one stanza of "Blest Be the Tie." But the thought with which we left the chapel rang out in the last hymn, "Lead on O King Eternal, the day of march has come; ... For not with swords loud clashing, nor roll of stirring drums; with deeds of love and mercy, the heav'nly kingdom comes."

The evacuation did not terminate my work for in March I had been asked to represent the Congregational Churches here on the west coast in their War Relief work for the Japanese, - that is, to help the Japanese churches faced with evacuation and to work on problems of relocation. This work has now enlarged till it's more than a full time job involving problems and often travel over quite a territory - including attending the General Council of Congregational Christian Churches at Durham, N.H., June 18 - 25. As a family we shall continue based at Santa Maria, both because it is such a satisfactory place to live and because no other place would materially increase the time I could be at home.

Carol enters junior high this fall and is developing most rapidly; Marie will be a sophomore. Both like it here and are doing well, with plenty of friends. This is a comfortable little house with enough yard for some gardening so we expect to stay put for a while, at least.

Having learned through committee meetings and trips to other assembly centers of the need for organization and initiative on the part of the Japanese, as well as for religious and recreational material, we were much better prepared to help our church group get ready for their exodus. We and others issued bulletins urging them to take books and games, curtains for partitions and privacy, thumbtackable pictures and similar things to make their army barracks more livable. They were required to take bedding, extra clothing, knives and forks - meal equipment - and essential personal effects. Many also took a folding chair, a wash basin, a portable radio, and even a folding table - especially where extra transportation for baggage could be provided. (In the barracks no furniture but the beds were provided.) The total taken was not supposed to be more than a person could carry; every piece had to have their name and registration number on it.

The 500 young men, women, and children leaving from Santa Maria, gathered, with all their baggage, in front of the church on the morning of April 30. Women from several other churches helped serve hot coffee and doughnuts, cocoa and snails, to the whole group. About 9 o'clock they began to file into the old Greyhound busses. No white American group could have been as quiet and orderly as they were; - no rough-house among the boys, no doughnut snatching - nothing but quiet. Some of the mothers cried a little as they said goodbye to us but it was not until they were inside the busses and an American soldier with his rifle stood near the door that their reserves broke and sobs came. Some would never return and they knew it.

- 3 -

But that was not all they knew! Their leaders had made the decision and they would abide by it. They had been told that their own safety and protection from other American citizens made this necessary! There was truth in this. But their leaders and many of them knew that protection and "military necessity" did not tell the whole story. An excellent article, "The People Nobody Wants" in the May 9 Saturday Evening Post says, "Shortly after December 7 the Association (a leading vegetable Growers-Shippers Association) dispatched its manager-secretary, Austin E. Anson, to Washington to urge Federal authorities to remove all Japanese from the area." - the west coast. Mr. Anson is quoted as saying, "We are charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do ... we don't want them back when the war ends, either."

This suggests the enormous re-settlement problem facing us, - of how to maintain our "Americanism" "with malice toward none and charity for all, with firmness in the right as God gives us to see the right" in order to build toward "liberty and justice for all." What we do now and the spirit we show today are the seeds of what we shall be able to do later when we seek to build a just and durable peace.

You cannot uproot 100,000 people without disrupting the economic balance of those left behind, ~~perhaps~~ perhaps of the whole nation. Here in Santa Maria with 250 American born Japanese leaving the local high school and junior college, eight teachers are no longer needed. The vegetable crops, for which this valley is famous and which go all over the United States, are falling off about fifty carloads a week or 1/4 the average - and will fall still more. In so far as it helps win the war it is a price that most will gladly pay. Nor is it so much compared to what those evacuated will pay and yet their leaders chose to accept evacuation "because it was put up to us in such a way we could not refuse" as one expressed it. As a part of their faith in America and as evidence of their loyalty, they chose to take it.

On May 24 we were in the Tulare Assembly Center for their Japanese worship service - attended by about 600. (The young people's English service was to be in the evening.) In fact my responsibility was the Japanese sermon. At the close of the service the Japanese pastor who presided announced that that morning and each week thereafter as a closing prayer they planned to sing the first two stanzas of "America the Beautiful." Sitting there on the bleachers along the race track and looking over their tar-papered barracks, with armed guards behind them, how could they! Well, at least they had the skies and the distant mountains - think of the words as they sang them:

"O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties above the fruited plain!
America! America! God shed his grace on thee,
And crown thy good with brotherhood from sea to shining sea.

"O beautiful for pilgrim feet, whose stern, impassioned stress
A thoroughfare for freedom beat across the wilderness!
America! America! God mend thine every flaw,
Confirm thy soul in self-control, thy liberty in law."

God grant that we may be given insight, wisdom, and hearts open to meet this challenge.

Sincerely yours,

MINUTES OF THE COUNCIL

by the Army in Hawaii to the labor corps consisting of citizens of Japanese lineage and bearing the patriotic title of Varsity Victory Volunteers.

5. That we condemn all attempts to disenfranchise citizens because of their Japanese ancestry, as being contrary to sound public policy.

6. That we deeply regret that continuance of the original liberal policy of the Army, which encouraged the voluntary evacuation and inland dispersal of the Japanese residents from Military Area No. 1, became impossible in face of widespread public hostility in inland states against Japanese settlers. We therefore urge our members and ministers to strive to create in their communities a public tolerance and friendliness which will make it safe for the government authorities to release Japanese, especially the citizens among them, so that scattered settlement and free participation by them in food production and other services of national usefulness may be resumed.

7. That we decry the agitation to debar all evacuees from returning after the war to their former homes as being contrary to those principles of justice and freedom for which the nation stands. We look to our churches, especially on the West Coast, to lead in creating a public sentiment favorable to their return.

8. That we urge our church leaders and the college administrative officials and members to stimulate colleges and universities in inland areas to extend a welcome to Japanese-American citizens who have been forced to interrupt their studies in West Coast institutions and who may be properly certified by the War Relocation Authority.

9. That we send fraternal greetings to the Japanese churches of our order whose members are now worshipping in Assembly and Relocation Centers.

10. That we pledge our support to the Congregational Christian Committee for Work with Japanese Evacuees, which is financed by the Committee for War Victims and Services and is under the administration of the Council for Social Action, and direct it to send copies of these resolutions to the President, to the Governors of the States, and to Members of the Congress.

Notices of changes in the by-laws were distributed to the members of the Council to be acted upon at the session on the following day. (For the text of these changes see the Minutes for June 25, 1942.)

Report of the Theological Commission

Prof. Walter M. Horton of Ohio presented the report of the Theological Commission. It was

45. VOTED: To adopt the report and the following recommendations of the Theological Commission:

(1) That the Commission once more review and improve the syllabus prepared by that group before publication and send it to all ministers during the summer or early autumn; that it include not simply a list of questions but a draft credo to which criticisms, amendments, suggestions and additions will be invited.

*Gen'l Council of the
Congregational-Christian Churches*
MINUTES OF THE COUNCIL 1942 39

43. VOTED: To adopt the following resolution:

Be it Resolved:—That the Congregational Christian churches solemnly recommit themselves to the eradication of favoritism among God's children, in our country, when far too long we have neglected and often forgotten such significant groups as the rural dwellers of our mountain highlands, cotton fields, barren plains, and the folk of our city slums; and where caste has placed its blighting hand upon Mexicans, Indians, Negroes, Japanese, Chinese and other racial minorities.

And Further, that our churches and people rededicate themselves to the proposition that all of these children of America, without reference to class, race, or creed, shall have the unrestricted privilege of attaining the full rights of citizenship with its corresponding responsibility, opportunity, and human dignity; and by their deeds purge themselves of a chief national sin and remove the mockery of empty words: thus our nation will be able to join with clean hands other nations in the creation of a truly Christian world order—the only guarantee of an enduring peace.

Rev. Truman B. Douglass of Missouri introduced a resolution on the Evacuation of the Japanese and National Policy which was seconded by Dr. Galen M. Fisher of California. It was *June 24/42*

44. VOTED: To adopt the resolution as follows:

A Resolution on the Evacuation of the Japanese and National Policy

Christian conscience and the long-range interests of our nation alike require the facing of the deeper implications of the emergency mass evacuation from our West Coast of some 70,000 American citizens along with 40,000 resident Japanese. Every time a majority deprives a minority of its civil rights it undermines its own liberties, and the unity and world-wide influence of the nation.

Be it, therefore, resolved:

1. That while national security justified the evacuation of Japanese residing in vital military areas on the West Coast, we deplore the fact that all persons with any Japanese blood, citizens as well as aliens, were as a group subjected to evacuation without hearings or other means of determining loyalty.

2. That we commend the conscientious efforts of the military authorities to make the evacuation process humane, and to improve the living conditions in the temporary Assembly Centers.

3. That we express our appreciation to the government authorities for the facilities provided from the first in all the Centers for the maintenance of worship and religious instruction.

4. That we commend the liberal policies adopted by the War Relocation Authority for the more permanent Centers under its control, and express the earnest hope that these policies will be executed in such a way as to impress the evacuees themselves and the public at large with the fact that the evacuees are entitled to the respect due all law-abiding citizens and resident aliens. We especially commend to the attention of the War Relocation Authority the prestige given

M. Eisenhower
R.L. Nicholson
Al. Karl R. Boylston
Erwin M. Earle

Japanese Evacuation and Resettlement

Objectives and Some Methods of Attaining Them

A Memorandum by Galen M. Fisher. April 15, 1942

A. Objectives of Evacuation

- I. To reduce the danger of sabotage and espionage in vital military areas.
- II. To allay fear among the non-Japanese population of these areas.
- III. To protect the Japanese residents from violence at the hands of individuals and mobs, with a minimum of continuing military protection.

B. Objectives of Resettlement

- I. To enable the evacuees to make the largest possible contribution to national strength during the war.
- II. To develop good morale among the evacuees: specifically, to restore the self-respect impaired by the evacuation, to foster appreciation of American principles among the alien Japanese and a spirit of ambition and patriotism among citizens of Japanese ancestry.
- III. To exemplify and stimulate normal democratic American procedure in the Reception Centers and the Settlements.
- IV. To promote the Americanization of all the evacuees, especially of the citizens, and thus foster national unity.
- V. To facilitate the reincorporation of the evacuees into normal American life after the war, with fair opportunities for them to repair their personal fortunes.

Since total evacuation has been decreed and will soon be completed, I shall not here discuss either the policy itself or the methods of carrying it out, except to note that the Objectives stated under A, above, are likely to be attained. In passing, also, it may be observed that both the Executive and the Military Government authorities appear to have been too readily influenced by popular clamor for indiscriminate evacuation, and to have neglected to correct mistaken popular assumptions as to sabotage at Pearl Harbor by Japanese, or otherwise check popular hysteria. Under approximate martial law, a far greater degree of Governmental control and guidance was to have been expected.

Some Methods of Attaining "B. Objectives of Resettlement."

- I. Enabling the evacuees to make the largest possible contribution to national strength.

I am not competent to discuss the agricultural program, but would emphasize the fact that more than half the evacuees are non-agricultural workers. The urban Japanese have done a large proportion of their business with white patrons; hence, if they are confined to exclusively Japanese settlements, it will be well-nigh impossible to give all of them opportunities for productive work. It would therefore appear desirable to scatter the urban-dwelling Japanese in quite small groups in a large number of communities in the interior states. Such wide distribution could, of course, only be done safely if specific openings were found for each individual or family in advance, and also if positive assurances had been secured from representative groups in each community that Japanese settlers

would be welcome and not in danger of harm. A quiet campaign to find such openings could be engineered through many local churches as soon as the Relocation Authority gave its approval, subject to the two provisos stated above.

II. Developing good morale among the evacuees, etc.

Too little credit has been given the Japanese for the remarkably uncomplaining way they have borne the severe economic losses caused by evacuation. Those losses, for the most part, are beyond remedy. Little attention has been paid to the psychological losses, which may be more serious than the economic, but which, fortunately, can be alleviated. The evacuees will long bear the scars of pain, anxiety, and cynicism caused by the rude process of evacuation. But one of the most regrettable results of the process has been the loss of self-respect. Probably every evacuee has had his amour propre wounded. He knows that many, if not most, white Americans, look upon him as a suspicious and potentially dangerous character, if not a criminal. The treachery of his ancestral country is attributed to him, even though he may be as loyal an American as any white citizen. Deep though the wounds to self-respect are, they can be alleviated by such methods as the following:

1) The Relocation Authority, and the President himself, should state with utmost emphasis that none of the evacuees have been convicted of any offense against the laws or the security of the nation; that those supposed to be dangerous or suspicious have been interned; that two-thirds of the evacuees are full-fledged citizens, and that the rest have been law-abiding, industrious members of society; that penalizing innocent people for the sins of the Japanese Government is the act of a bully; that any discrimination or violence against the evacuees is an unpatriotic act, since it impedes national unity and utmost war-production; and finally, that persecution of the Japanese among us will simply be giving trumps to the propaganda claim of Japan that she is the Protector of all colored races against color-hating white nations.

2) The Nisei, at least, should be given opportunity to disprove the suspicions of their loyalty to America, to have the mark of Cain removed from their brow. Formal Hearings ought to have been provided before evacuation, just as it is now proposed to provide them for certain German and Italian aliens. But since Hearings for even citizen Japanese have been vetoed, some partial substitutes for Hearings should be sought.

Two suggestions of this sort have been made: a) The giving of Certificates of Meritorious Service and Character, which would lay stress on service to the nation as well as neighbors and associates; b) Devising of special ways of contributing to the war-effort, such as the one set up in Hawaii for 155 Nisei who were students in the University of Hawaii, and not being welcome in the regular army, were formed into a labor battalion, and given the honorific title, "Varsity Victory Volunteers". The Battalion is commanded by a First Lieutenant. Its formation and operations have been given repeated mention in the Honolulu press, thus giving status not only to the members of the "V.V.V.", but also to all Japanese-Americans, to some extent. c) Encourage the formation of groups like the 4-H Clubs, which would make the youth feel that they were not cut off from the normal activities and forgotten in rural ghettos. d) Still other ways of restoring self-respect would be to facilitate the purchase of war-bonds in the Settlements and Centers; to arrange for certain Red Cross groups, such as First Aid and making of supplies; and to form blood-banks.

III. Stimulate and exemplify normal Democratic American Procedures.

Self-management and scope for initiative are already being encouraged in the Reception Centers, and call for no elaboration here. Laying responsibility particularly on the Nisei is no doubt wise, but care should be taken to allow the parents and elders to exercise the powerful social control which largely accounts for the low delinquency rate and orderliness of our Japanese communities. It will require fine judgment to hold a balance between the encouragement of the Nisei leadership, the adoption of American ways of doing things, and decisions arrived at by majority vote on the one hand, and the traditional and generally salutary authority of the elders, on the other.

The Japanese residents have been accustomed to having their own newspapers. Presenting as they do both English and Japanese sections, they have bridged the generations, and have helped in the Americanization process. It would seem desirable to arrange for the continuance of at least one well-edited daily paper. Although I have not made a critical study of all the dailies issued on this Coast, I know that the San Francisco daily, "Nichi Bei", has a high reputation for the objectivity of its news coverage, as shown by a study of the Treatment of Sino-Japanese War News by the Japanese and Chinese papers of San Francisco, which was made by the Institute of Pacific Relations two years ago. It also has given strong support to the American Government, especially since December 7th last. Without the Japanese section in the papers, it will be difficult to get much important information to the older generation.

One normal characteristic of any community is freedom to maintain intercourse and competition with neighboring communities. Although it will presumably be impossible to allow full freedom of this sort to the Settlements, efforts in this direction should be made, especially in the field of athletic, literary and dramatic events by the younger generation, and in the agricultural field for the older generation and the 4-H Club members.

The Government may not wish to sponsor Cooperatives, but under the artificial conditions prevailing in the Centers and Settlements, Cooperatives, at least of the Consumer and Marketing types, would seem to be wise. Apart from their economic value, they would provide training in democratic processes.

I assume that the Japanese American Citizens League will be encouraged. Until something better has been devised, some such organization of the Nisei would be indispensable. Thought should also be given to allowing voluntary activity by the older generation, who are not eligible to the J.A.C.L. If condemned to inactivity their natural authority would be undermined. Possibly they might be non-voting members of the J.A.C.L., though that would have drawbacks. Since most of them are farmers, gardeners or shopkeepers, they could form vocational societies.

IV. Promoting Americanization.

The preceding section has already referred to this subject. Additional suggestions are as follows:

1. Participation of White Americans in various phases of activity both in the Centers and in the Settlements will need to be definitely encouraged. In the school system, it would be natural to wish to employ a good many Nisei, if they are competent, but from the viewpoint of Americanization, a considerable proportion of the teachers should certainly be white. The same holds true of all the recreational activities, especially music, dramatics, and literary lines.

-4-

In religion, the Japanese Christian churches on the Coast have been accustomed to be supervised generally by white superintendents, and to call on white ministers for English sermons for the Nisei. Quite a number of able refugee missionaries from Japan are giving their services to Japanese churches. If only white representatives of those communions which have had organized work among the Japanese are allowed to operate in the Centers and Settlements, the free-lance, proselyting type of religionist can properly be debarred.

There are very few Whites identified with the Buddhist temples in this country, but qualified persons desirous of helping the Buddhists in the Centers and Settlements should also be given permission to do so.

The Y.M.C.A. and Y.W.C.A. have several active Japanese units in the cities. Although these Associations have competent Japanese-American secretaries, who will, no doubt, be active in the Centers and Settlements, they should be allowed to invite the aid of white collaborators.

2. Allowing evacuees, especially Nisei, reasonable freedom to mingle with outside white citizens, particularly at meetings of religious, educational, agricultural and civic organizations, will prevent the de-Americanization which confinement in a predominantly Japanese environment will engender.

V. Reincorporation into Normal Life.

I will not attempt at this time to deal with this point.

The Pacific

92nd Year

NOVEMBER, 1942

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No. 9

Y. P. LAY PLANS DECEMBER MEET

Yes, there will be a Midwinter Young People's Conference. The First Congregational Church of Oakland, assisted by other churches, will entertain it. It will begin the afternoon of Monday, December 28, and close following luncheon on Wednesday, December 30. The Committee on Arrangements has made rapid progress.

The theme of the conference will be: "Jesus, the Light of the World." Surely this dark world needs to see that light more clearly.

Rev. Sidney H. Buckham of San Mateo will be the director. The chaplain will be Rev. Ralph Conard of Alameda. The leading speaker of the conference, who will give four addresses, will be Professor George H. Williams, instructor in the History of Christianity at Pacific School of Religion and the Starr King School for the Ministry. The recreation director will be Rev. William W. Meyer of Fairfax. There will be other special speakers and conference groups with both adult and young people as leaders and counsellors.

The cost will be slightly higher than last year, but an excellent cateress will provide four meals for a total cost of \$2.00. The registration will be 50 cents, a total of \$2.50 if paid before December 22. After that date the registration will be increased by 25 cents. Entertainment on the Harvard Plan, i. e., lodging and breakfast, will be furnished by the churches.

The program committee consists of Ted Winslow, Virginia Phlegar, Virginia Piper, Miss Mae Baudin, Rev. Fred R. Morrow, Rev. Sidney H. Buckham, and Superintendent Gill. Full details will be given in the December "Pacific."

SCHOOLS IN THE E.M.C.

The Laymen's Commission of the Conference sponsored a school in the Every Member Canvass for the west Bay and Santa Clara Association districts at Palo Alto on Wednesday, October 28. Forty-eight people made reservations and 49 were present. Mr. Peirce Coombes of Redwood City presided. The women of the Palo Alto church served an excellent dinner. Six churches were represented by some of their leading workers. Mr. David H. Gill of Sacramento spoke and led the discussion on the "Technique of the Every Member Canvass." Mr. Harold Avery of Plymouth Church, Oakland, emphasized the necessity of maintaining our Christian work at a high level during these difficult days and expressed his faith that it could be done even in spite of other demands and high taxes. Film slides with a recording showing a model Every Member Canvass, prepared by the Missions Council, were shown.

Next issue will report a similar meeting at Antioch.

MISSIONARIES IN RESIDENCE

Many of the churches of northern California have been taking advantage of the presence of several of our missionaries who are here in educational work. Rev. C. A. Stanley has been in frequent demand. Mr. and Mrs. Albert C. Hausske have done a good deal of speaking, and now Miss Isabel Hemingway is giving such time as she can afford. Their addresses are as follows:

Rev. and Mrs. C. A. Stanley, 1675 Euclid Ave., Berkeley.

Rev. and Mrs. A. C. Hausske, 2441 Haste St., Berkeley.

Miss Isabel Hemingway, 2614 Dwight Way, Berkeley.

ANNUAL CONFERENCE RESOLUTIONS

JAPANESE EVACUATION

BE IT RESOLVED that the Congregational Conference of Northern California

1. Expresses its confidence in the integrity and loyalty of the large majority of our Japanese-American citizens, who with their elders, have cooperated with the authorities in what has been a most trying experience.

2. Commends the liberal and far-sighted policies adopted by the War Relocation Authority and trusts that its enlightened leaders will be able to carry out such plans as shall best contribute to preparing the Japanese for return to normal life in American communities.

3. Recommends that as soon as possible a policy for the wide dispersal of Japanese Americans, at least be inaugurated; believing that wide distribution of evacuees with opportunity for free enterprise is a sounder policy than mass segregation with controlled labor, as it fosters and maintains true Americanism, good morale, and diminishes the difficulty of reintegrating them into normal life after the war.

4. Views with great alarm all efforts such as the Anderson Bill and such movements as the "White America for White Americans," which aim to disfranchise Japanese and other American-born Orientals. This strikes at the very foundations of our American Commonwealth.

5. Opposes all efforts to exploit Japanese labor for selfish purposes.

6. Decries the agitation to debar all evacuees from returning after the war to their former homes, or the move to send them to Japan, as being contrary to those very principles of justice and freedom for which the nation is now fighting. We urge our churches to lead in creating a public sentiment favorable to their return.

7. Sends messages of greeting and assurances of continued fellowship to our ministers and their people who are in Reception and Relocation centers.

8. Sends to all Congregational Conferences outside the restricted areas copies of these resolutions, and urges them to create sentiment favorable to the relocation and reception of Japanese-Americans in communities in their jurisdiction.

TO OUR MEN IN THE SERVICE

The Conference sends greetings to the young people from the Congregational Christian fellowship who are in the armed service of their country and those who, for conscientious reasons, are in C. P. S. camps. During this time of separation from their homes and churches, we pray that the ties that bind us together may remain strong and we pray that each of these young people may be sustained in faithfulness to the highest ideals and personal integrity.

THE PEACE THAT IS TO COME

In a war-torn world we urge our people more sincerely to repent of personal and national sins, to seek to know and do God's will, to strengthen religion and the church to the end that we may be prepared to make every sacrifice necessary to achieve a new world order where brotherhood and cooperation shall promote just and lasting peace.

PROPOSED CHURCH UNION

We approve such overtures and contacts as would tend to advance the union of the Evangelical and Reformed churches and the Congregational-Christian churches of America.

CONDEMNING BARRIERS

Based upon our fundamental belief as Christians in the brotherhood of men, we condemn any attempt to divide the people of America on the line of racial or religious differences. We must practice and promote the ideals of religion and democracy now, condemning anti-Semitism and the false doctrines of "The Master Race" as practiced in America against Jews, Negroes, and other minorities, and recommend to our churches that they redouble their efforts to strengthen the common ground on which all men stand—the spiritual brotherhood in the eyes of God. As an earnest of this position, we suggest to our members that they urge the senators from California to do everything in their power to pass the anti-poll tax bill now.

TEMPERANCE

With full recognition of the evils of the liquor traffic which existed before the war and which have become greatly intensified since the war began, and with the selfishness and disregard of human welfare which promote such traffic, BE IT THEREFORE RESOLVED that this conference of Congregational and Christian churches take firm action in (1) recognition of temperance work and the abolishment of the evil by the W. C. T. U. and other organizations and (2) call the attention of appropriate state Conference committees to their responsibility in furthering education among children and young people.

SOCIAL PROBLEMS

BE IT RESOLVED, that this Conference express its confidence in the cooperation of all social agencies and churches in making an effective impact on common social problems. To that end we urge our churches to give leadership and help in local communities and in wider areas in approaches to issues of law enforcement and community betterment especially as related to our youth and service men.

OUR GERMAN BRETHREN

We recognize the presence among us at the Conference of ministers and representatives of a number of the churches of the German Congregational Conference. We heartily appreciate this fellowship and assure these friends that we hope for a continuation and deepening of this Christian comradeship.

WE THANK YOU

The Northern California Conference of Congregational Churches expresses its appreciation for the generous hospitality provided for us by the minister and people of Grace United Church, for the friendly cooperation of Trinity Center, and for the cooperation of the Police Department and the Convention and Tourist Bureau of San Francisco.

FRESNO, ZION. Rev. J. F. Reister of Elk Grove was guest speaker at the mission festival. This church has 38 boys in the Service, and they were honored on a recent Sunday evening when about 500 people were present. Rev. J. N. Sauer is pastor.

SAN FRANCISCO, CALVARY. Rev. V. B. Amirkhanian has adopted an interesting procedure in putting the outlines of his sermons in English on a blackboard, the sermons being delivered in Armenian.

CONFERENCE NOTES AND NEWS

It is utterly impossible to report the splendid addresses that were given and the devotional services that were conducted at the recent meeting of the State Conference. In other columns of this issue will be found the list of officers and committees that were elected, and the resolutions that were adopted.

The business of the conference consisted largely of the adoption of reports which had been mimeographed and distributed, and which showed the splendid activity carried on by the various departments of our work. One amendment to the By-Laws was adopted, which provides for automatic retirement of employees and salaried officials in accordance with the usual procedure of our various denominational agencies.

Invitations for next year's conference were extended by Fresno First and Oakland Plymouth, but decision as to date and place was left to the Board of Directors.

A well-earned promotion was given Mr. George B. Martin, who has been the Chairman of the Laymen's Commission for two years, and who was made the new Moderator. He will be assisted by a lay woman, Mrs. W. B. Buckham.

The paid registration of the conference was 426. Some of whom payment was made did not arrive, while others were present who did not register.

One of the most enjoyable features was the coming in on Sunday afternoon of 150 or more young people. At the final supper and session they seemed to fill half the dining room. This occasion was delightful because of the recognition of the service rendered by the former Field Secretary, Rev. Edwin T. Sherman. The young people presented him with a gold cross, and the Moderator of the Conference, Rev. Vere V. Loper, expressed the appreciation of the Conference and handed Mr. Sherman a substantial sum of money.

The Grace United Church, with its commodious building, did a splendid job in entertaining the conference, providing adequately for all of the sessions and the various groups as well as the displays of books, literature, and pictures.

The conference was honored to have as guests Miss Pattie Lee Coghill of the Board of Home Missions; Professor William C. Jones, member of the National Laymen's Commission; Superintendent Nelson C. Dreier of Southern California; Bishop James C. Baker of the Methodist Church, and Rev. Douglas Horton, Minister and Secretary of the General Council. All of them contributed largely to the thought and inspiration of the occasion.

THE SHUDERS IN SPOKANE

Friends of Rev. Harry A. Shuder, now chaplain in the United States Army with the rank of Major, will be interested to learn that he is now stationed at Baxter General Hospital, Spokane, Washington, having been recently transferred from the Letterman Hospital at the Presidio, San Francisco.

WANTED: A CHURCH FOR A BELL

Park Church, Berkeley, has an excellent church bell for which it has no further use. Any church interested in securing it should write promptly to Rev. Tom Watt, 1802 Fairview Street. If it is not taken by some church in the near future it will probably find its way to the national scrap heap.

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ON OUR WAY

Still the work goes on. After a little
slip backward a month ago, our churches
have again caught their breath and are
showing their interest in the wider fel-
lowship by the promptness of their remit-
tances. Two months remain until the ex-
piration of the apportionment year. We may tes-
tify to our belief that it is in times like
these that the church should move for-
ward, and money is a good medium by
which to do it.

Church	Oct. 1942	Jan. 11 to Oct. 31, '42	Jan. 11 to Oct. 31, '41
Adin	\$ 5.65	\$ 17.12	\$ 28.63
Alameda		430.29	232.50
Alturas	9.84	36.58	12.05
Angels Camp		115.00	114.50
Antioch	8.13	50.18	53.24
Auburn	10.00	113.07	80.00
Benicia		30.00	30.00
Berkeley—			
Chinese			25.00
First	394.18	4,179.73	3,670.32
Kensington		20.00	
North	45.70	392.55	384.27
Park		47.80	51.92
Callahan			5.13
Campbell		146.00	148.00
Cedarville		65.00	100.00
Cloverdale		49.20	52.47
Cotati		86.65	55.03
Crockett	13.35	93.04	77.01
Etna		5.32	6.85
Eureka		304.90	286.90
Fairfax		15.00	15.00
Ferndale		307.89	266.26
Fresno—			
First	150.00	639.32	611.42
Japanese		35.00	10.00
Pilgrim		68.08	110.00
Zion	75.00	75.00	50.00
Glen Ellen			20.00
Guerneville			16.00
Hayfork			5.00
Hayward	50.00	200.00	150.00
Kenwood	12.85	18.95	3.00
Lodi, First	200.00	910.00	780.00
Loomis		30.71	25.91
Martinez	83.34	330.50	335.00
Murphys		81.00	81.00
Niles			8.70
Oakland—			
First	440.00	4,525.00	4,242.00
Fruitvale	15.00	45.00	40.28
Japanese		10.00	
Pilgrim	3.00	36.17	34.69
Plymouth	80.57	718.05	662.82
Oroville	25.00	50.00	33.09
Pacific Grove		135.49	178.88
Palo Alto		1,003.85	558.50
Paradise	25.00	200.00	179.00
Parlier		10.00	10.00
Penngrove	13.25	48.40	19.66
Pescadero		5.00	2.50
Petaluma	153.40	520.67	488.88
Pittsburg	11.85	124.66	138.06
Port Chicago		8.12	
Porterville		160.00	280.00
Redwood City	205.66	728.61	649.41
Reedley			5.00
Rio Vista			112.50
Ripon	17.71	165.36	112.94
Sacramento	149.90	633.14	655.30
Salida	20.00	70.00	40.00
San Carlos		76.40	47.74
San Francisco—			
Bethany, Msn. Pk.		174.83	225.68
First	150.11	1,104.09	1,771.21
Ocean View		65.00	60.00
Richmond		75.00	75.00
San Jose	40.00	540.20	535.71
San Leandro,			
Broadmoor		54.06	54.12
San Mateo		595.72	700.39
San Rafael		40.00	30.00
Santa Cruz	60.00	510.00	535.00
Santa Rosa	21.25	129.25	126.25
Saratoga	95.45	445.90	289.49
Sebastopol	20.00	122.27	153.42
Sonoma	39.71	116.02	89.20
Soquel	25.00	75.00	75.00
Stockton	42.93	427.17	507.40
Suisun	10.00	85.00	89.10
Sunnyvale		37.50	44.17
Sunol			25.00
Tulare		308.50	370.00
Weaverville		122.00	75.00
Woodside		30.00	34.00

PLYMOUTH HOUSE

Plymouth House at the First Congrega-
tional Church, Berkeley, near the cam-
pus of the University of California, is
finding that its program is affected by the
war. To begin with the enrollment at
the University is about 3000 less than a
year ago. Furthermore, each student is re-
quired to take a defense course in addi-
tion to regular work, which leaves less
time for activities, and the young people
are therefore unwilling to assume posi-
tions of responsibility. However, there
was a splendid three-day retreat with 56
attending, the largest that Plymouth
House has ever had. This was held at the
Barker home near Boulder Creek. An
effort was made to analyze the place of
Plymouth House in the church life, the
war effort, and the campus program. A
group is being organized of the unusually
fine freshmen who have come to the House
this year. The seminars conducted on
Wednesday nights by Dr. Vere V. Loper
on "Marriage in time of war" is being
widely discussed on the campus, and items
about them have appeared in the Daily
Californian. Rev. Edward Reighard is the
director of the House.

BRETHREN BELOVED

The editor of The Pacific deeply re-
grets the omission of two items which
should have appeared in the October is-
sue, having to do with the death of two
of our beloved leaders:

Rev. Norman B. Henderson

passed away at his home in Fresno on
September 3 after an illness of about two
years. He was born in Canada 57 years
ago. As a young man he was in news-
paper work in Chicago. He was a gradu-
ate of Shurtleff College and the Roches-
ter-Colgate Divinity School. During the
first world war he was a lecturer in
American army camps. Much of his active
ministry was in the Baptist denomination,
having been pastor in Chicago, Minneapo-
lis, Madison (Wisconsin), Redlands (Calif-
ornia), and Los Angeles. He came to our
Fresno church in the autumn of 1929
from the First Baptist Church of Los
Angeles, and at once took a place of
leadership and high regard in our fel-
lowship. He retired on account of ill
health in September, 1940. Surviving him
are his widow, Mrs. Betty Allen Hender-
son, two sons, Wallace and Norman, Jr.,
and two daughters, Mrs. Mary Barnard
and Miss Sue Henderson.

Rev. John H. Kimball

Following a meeting of the Conference
Laymen's Commission, where he had made
a remarkably fine report on the Durham
Council, John H. Kimball passed away at
his home in Berkeley early morning,
September 13. Mr. Kimball was a native
of New Hampshire and was 71 years of
age. He was a graduate of Beloit Col-
lege and of Yale Divinity School. He was
pastor of churches in Sebastopol and San
Mateo, and then assistant at the First
Congregational Church, Berkeley. Nearly
thirty years ago he became secretary to the
mayor of Berkeley, and subsequently was
secretary of the East Bay Municipal Util-
ity District, continuing until his retire-
ment a year and a half ago. Through all
these years he was a most devoted and
effective layman, and this last summer
was a delegate to the General Council at
Durham, N. H. Surviving him are his
widow, Mrs. Estelle R. Kimball, his son,
and a granddaughter.

SANTA ROSA, I AM HERE

John Michael Foster, having carefully
chosen his parents, took up his residence
with Mr. and Mrs. Gordon L. Foster at
Santa Rosa on September 29, 1942. Just
one month after his arrival his father be-
came the Reverend Gordon L. Foster.

Reno, Nevada	34.75	310.41	395.06
Miscellaneous and Individual	42.61	1,505.16	1,399.43
	\$2,800.19	\$25,040.88	\$24,051.99

ORDINATION

An ecclesiastical council met with the
Santa Rosa Church on October 29, con-
sisting of a number of churches of the
Redwood Empire and Bay Associations.
Rev. Frank E. Boren of Kenwood called
the council to order, and Rev. Thomas T.
Giffen was elected moderator. Mr. Gor-
don L. Foster, whom the church had
called as pastor, presented his credentials,
the evidence of his examination by the
Conference Committee on Ministerial
Standing, and a remarkably clear statement
of his faith and religious experience. An
interesting period of oral examination
followed, and it was voted that the coun-
cil proceed to his ordination.

Rev. G. Arthur Casaday of Mill Valley
Community Church read the Scripture
and offered the invocation. Rev. John C.
Bennett of Pacific School of Religion
preached the ordination sermon. The can-
didate made his affirmations in response
to questions propounded by Rev. James
Muilenburg. The ordination prayer was
offered by President Arthur Cushman
McGiffert, Jr. Rev. Vere V. Loper of
First Congregational Church, Berkeley,
gave the charge to the candidate, and
Superintendent Harley H. Gill the charge
to the church. The right hand of fellow-
ship was extended by Rev. Robert Inglis
of Plymouth Church, Oakland.

The choir rendered a number of beau-
tiful musical selections. The church
showed its keen interest and its hospi-
tality by splendid attendance, by the
serving of a turkey dinner, and by lovely
decorations.

CONFERENCE OFFICERS

Moderator: Mr. George B. Martin.
Assistant Moderator: Mrs. W. B. Buck-
ham.

Registrar: Rev. Harley H. Gill.
Preacher for 1943: Rev. William M. Case.
Alternate Preacher: Rev. Robert Inglis.
Fraternal Delegate to Southern California:
Rev. Harley H. Gill.

Visitors to Pacific School of Religion:
Rev. William W. Meyer, Rev. Gordon
Foster, Rev. Edward Reighard.

Board of Directors (Class of 1945):
Rev. T. T. Giffen, Mr. George B. Mar-
tin, Rev. Vere V. Loper, Mr. Harold
Avery, Major A. J. Watson, Rev.
John H. Gregg, Mrs. LaVeta Byer-
rum.

(Class of 1944):
Rev. Pierson Parker, Rev. Sidney H.
Buckham, Rev. Jason N. Pierce, Mrs.
Torrance Phelps, Mrs. Scott Hay-
mond, Rev. Wm. R. Steininger, Mr.
E. B. Kientz.

(Class of 1943):
Rev. E. W. Benedict, Rev. A. R. Boone,
Mr. George Moore, Jr., Rev. Augus-
tine Jones, Mrs. E. V. Krick, Rev.
Arthur L. Rice, Rev. Benjamin Kissler.

Committee on Ministerial Standing:
(Class of 1945):
Rev. H. J. Loken, Rev. Noel J. Breed,
Rev. William R. Steininger.

(Class of 1944):
Rev. Stephen C. Peabody, Rev. Torrance
Phelps, Rev. H. S. Davidson.

(Class of 1943):
Rev. Arthur L. Rice, Rev. James Muilen-
burg, Rev. Clarence Reidenbach, Rev.
Pierson Parker.

THANKS!

The former Field Secretary of the
Northern California Congregational Con-
ference desires publicly to thank, through
The Pacific, the young people of the state
Pilgrim Fellowship for the beautiful and
much prized gold cross presented to him
at the state Conference banquet; and as
sincerely to thank the adult Conference
for the indication of appreciation in the
presentation by vote of the Board of the
new \$100 bill. Both gifts are of intrinsic
value, but the double gesture of apprecia-
tion and the words of presentation by
Joanna Wilder, past state president of
Pilgrim Fellowship, and by Dr. Vere V.
Loper, moderator of the Conference, will
also be treasured permanently.—Edwin T.
Sherman.

SABOTAGE?

Following are significant quotations
from the book, "Remember Pearl Harbor,"
written by Blake Clark, for 12 years
Assistant Professor of English at the
University of Hawaii:

"... Police Chief Gabrielson told
me, 'There has not been one single act of
sabotage committed by a Japanese.' Quite
the contrary. They jumped in where all
Americans jumped—into the line of blood
donors, to the wheels of ambulances, to
surgery as doctors, nurses, attendants.
Many a soldier seriously wounded at
Hickam Field owes his life to the swift
work of keen Japanese volunteer sur-
geons."

"The crowd of blood donors was a
thrilling mass response to the dastardly
Japanese attack. This waiting line was
an amazing thing... Japanese by the
hundreds were there, many of them mem-
bers of the Oahu Citizens for Home De-
fense Committee. Some older, alien Japa-
nese were there, dressed in black, which
they traditionally wear on occasions where
respect is due. They stood in attitudes
of infinite patience, waiting to register a
silent protest with their blood."

DR. AND MRS. RIGGS HERE

Northern California is fortunate in hav-
ing a brief visit by President and Mrs.
Ernest W. Riggs of Anatolia College,
Greece. Dr. Riggs will speak in our
churches in Reno and Sacramento and at a
mass meeting for American and Greek
people in San Francisco. Mrs. Riggs will
speak in our church and at a union ser-
vice in Lodi, and in all probability in one
of our San Francisco churches.

WELCOMED

Rev. and Mrs. William W. Meyer of
Fairfax are happy parents of a son, James
Christopher, born on October 12. The
young man, who is named for his grand-
father and not because he was born on
Christopher Columbus' Day, has not yet
announced his intention of entering the
ministry, but our fellowship is glad to
welcome him as "in care of the Associa-
tion."

CALAVERAS COUNTY. In Murphy
the young people's group held the Sunday
Service while the pastor, Rev. John G.
Dickey, was away at Conference, and did
an excellent piece of work. The same
was true at Angels Camp. In the rapid
turnover of population, due to defense
work, it is a constant problem to main-
tain a teaching staff in the Church School.

SALIDA. The women have filled their
Social Welfare quota. There was a good
attendance at Sunday School for promo-
tion and rally day and at the church
service on World Communion day. The
two groups of the Pilgrim Fellowship
young people had a joint dinner, welcom-
ing new members and having officers in-
stalled. Rev. Jessie Getty Heath is pastor.

FAIRFAX. Rev. William W. Meyer is
preaching a series of sermons in Novem-
ber and December on the "Parables of
Jesus." An attractive news bulletin has
been mimeographed showing the location
of the church on a map of its vicinity and
setting forth the various organizations
and activities to which the people are
invited.

SAN LEANDRO, BROADMOOR. A
new organ has been installed and was
dedicated on October 25 with a fine mu-
sical program and a large attendance.
Two new floor furnaces have been se-
cured for the social hall. Rev. J. H. Mc-
Cartney is pastor.

SACRAMENTO, PIONEER. In the an-
niversary class of new members, there
were 51 persons. Rev. Torrance Phelps is
preaching a series of sermons on "The
New Bible and the New Age."

MINISTERS AND CHURCHES ON THE JOB

SAN FRANCISCO, FIRST. Under the leadership of Mr. Lesley R. Jackson, religious education chairman, there has been a real gain in Sunday School enrollment and attendance. Automobile transportation has been provided for children from the Miraloma district. Mr. and Mrs. James Miller, from the San Anselmo theological seminary, have been secured as assistants. Rev. D. C. Williams, church news editor of the Chronicle, is conducting the Sunday morning Bible class at 10 o'clock. A splendid program of speakers appears at the Thursday midweek services. Among these we note the names of several of our pastors, including Robert W. Inglis, Godfrey Matthews and Tom Watt. Rev. Jason Noble Pierce, the pastor, has been using the same theme morning and evening, dealing with some problem of the inner life. His subjects have included such themes as: "Surpassing Our Best," "Don't Be Afraid," "Mental Health and Freedom," "Power Through Prayer" and "Fate or Freedom." At the close of the service a leaflet is distributed setting forth many of the practical thoughts embodied in the sermon, and a handy printed card is given out with several great affirmations, drawn largely from the Scriptures, which are to be read several times each day. There has been a wide response and a great interest.

PORTERVILLE. The social hall was filled to capacity on October 2 for a dinner served by the Pilgrim Fellowship members and their mothers. Rev. Charles A. Stanley gave an illustrated address on Chinese art, and the following Sunday he assisted the pastor, Rev. Willis L. Goldsmith, in the observance of Worldwide Communion. A volunteer crew gave the entire building a thorough house cleaning. More than a hundred San Joaquin women attended the Federation rally, listening with interest to addresses by Mrs. Scott Haymond and Miss Pattie Lee Coghill. Mrs. Goldsmith is president of the district for the coming year.

OAKLAND, PLYMOUTH. More than 100 men attended the five-dollar dinner sponsored by the merchants of the district for the benefit of Plymouth's Forward Movement Fund. An exceedingly interesting address was given by Professor Max Radin of the University of California. A stranger at the close of a service gave the minister, Rev. Robert Inglis, a check for more than fifty dollars to purchase Bibles to be presented to the men in the Service. A School of Christian Living opened on Tuesday, November 3, with Dr. Spencer Pollard giving a series of four lectures on the "Economic Aspects of a Just and Durable Peace."

ALAMEDA. A happy occasion in the life of this church was the Golden Wedding Anniversary of Mr. and Mrs. George Morris. Mr. Morris is the son of the first minister of the Alameda Church, who served from its organization in 1879 until 1884. The women of the Bay Association of the Federation were guests of the church on September 30. Rev. Ralph Conard, the pastor, has been giving a series of sermons on "The Lord's Prayer."

OAKLAND, FRUITVALE. The general theme for November is "Thanksgiving." Among the sermon subjects which will be used by Rev. J. B. Orr are: "The High Value of Being Grateful," "Our Spiritual Resources," and "God's Unspeakable Gift to Us."

EUREKA. The full \$500 needed for improved accommodations of the Church School has been secured. Sixteen young men are already in the Service with the armed forces of the nation. Rev. C. H. Hudson, pastor, with several delegates was present at the state Conference.

SAN CARLOS. Sunday, October 25, marked a high point in the life of this church in the dedication of the rebuilt and enlarged edifice, which considerably more than doubles the floor space. Not only has the building been greatly enlarged, but it has been refinished in a most attractive way. A lovely chancel has been built into the sanctuary and new pews and carpets installed. The dedication sermon was preached by Superintendent Harley H. Gill and the dedicatory prayer offered by the first pastor of the church, Rev. Reed B. Cherington. Greetings were brought by ministers of the churches of the peninsula and by former Field Secretary Sherman, who had led in the financial campaign. Immediately upon its completion the Sunday School taxed the capacity of the building. Already the church is looking forward to the day when it will be able to build the final unit which will complete the entire plant. Great credit for this achievement goes to Rev. and Mrs. H. J. Loken, because of whose energy, vision, and untiring labor the structure has become a reality and the church life maintained at a high point.

RIO VISTA. More than a hundred calls have been made by the pastor, Rev. E. T. Sherman, and his wife. Two hundred fifty persons were served with a chicken dinner at the annual harvest festival. The total profit from all departments of the festival amounted to \$450. The young people presented a play entitled "Crossed Wires," and furnished music. The Pilgrim Fellowship is voting on preferences in subjects to be discussed at their meetings. The building is being repaired and plans are under way for an Every Member Canvass and the future program of the church. Five adults and three young people attended the state Conference.

FRESNO, FIRST. The Sunday evening forum opened its twentieth year with a strong program of speakers, including Julean Arnold, Dr. Seth B. Nicholson, Arthur W. Ponsford, and W. G. Paden. The four officers of the Pilgrim Fellowship conducted the morning worship during the absence of Rev. John H. Gregg at the state Conference, and fifteen members gave short talks during the sermon period. Thirteen women and the minister attended the fall rally meeting of the Federation at Porterville. The rooms used by the beginners department have been renovated and money is on hand to paint the downstairs rooms of the church.

SONOMA. Twelve young people are now banded together in a Pilgrim Fellowship. Eight attended the Lokoya summer conference, and six with their leader the rally at Sebastopol. A fund is being raised for renovating the manse. On a recent Sunday morning a large United States flag on a standard appeared, the gift of Mr. and Mrs. Daniel Ruggles in honor of their two sons in the Service. The church Service flag now bears twenty stars. Rev. E. W. Perry and family spent a few days during September on vacation.

BERKELEY, CHINESE. Rev. Ivan Y. Wong has arrived from Vancouver, B. C. and has taken charge of his church and parish. The attendance at the services and Sunday School have shown an encouraging increase, and the language school has the largest enrollment for some years past. Mrs. Wong is expected to join him in the immediate future after a visit with her relatives.

SUISUN. Rev. Henry Stauffer is serving this church as supply minister. He has been doing a great deal of parish visiting and is working with the membership on plans for a real church advance.

WOODSIDE. The formal dedication of the social, educational and recreational wing of the church and rededication of the enlarged sanctuary were held on Sunday, November 1. Supt. Harley H. Gill preached the sermon at the morning service. In the afternoon the social rooms were dedicated, with a number of ministers from nearby churches participating. A large number of Woodside people and neighboring friends were present at both services. A number of beautiful memorial gifts have been received, and the entire plant is out of debt. Already community organizations are making splendid use of the building, and the church life has been enlarged and enriched. With the improvements, Woodside can now boast a plant large enough for the activities of the church and as attractive as any in our smaller communities. Rev. and Mrs. Burton M. Palmer have worked untiringly and it is a joy to them and their friends to see their efforts crowned with success.

BERKELEY, FIRST. The first Sunday evening of October, the young people assembled for a banquet. This included high school, college, business and professional, and young married people's groups. More than 100 were present. A representative of each organization gave its keynote for the year. Rev. Edward Reighard presided. Service of worship led by Rev. Vere V. Loper, the pastor, and address by Professor J. S. Prentice of Middlebury College, Vermont, were broadcast over Station KRE. The Wednesday evening seminars are drawing a large number of interested participants. On World Communion Sunday, 35 new members were received into fellowship.

PALO ALTO. The Women's Association is renovating and beautifying the social and education wing of the church. New lighting is being installed and the walls will be tinted in fresh tones. Carpets are being bought for two of the larger rooms. The church was happy to entertain some forty-eight leaders from nearby Congregational churches in the School of Every Member Canvassers. Following the dinner a strong program was introduced. Under pressure at Stanford, the college group is meeting this year with the young adults in the Alden Club and finding it very profitable. Rev. Augustine Jones is the pastor.

HAYWARD. The men's club installed new doors in the church, both upstairs and down. A new class for high school young people is following a series of studies on "How to Read the Bible." The teacher, Mr. Ralph H. Anderson, and his wife came into membership from the First Church, Berkeley, recently. Mr. O. B. Paulsen, who has done so much for the beautification of the church and has built altars for other churches as well, was elected superintendent of the Union High School. Rev. Godfrey Matthews is pastor.

SANTA ROSA. Mrs. George A. McGregor of Fargo, N. D., a trained Sunday School worker, gave a course of instruction to the teachers who were installed on Rally Day. New altar cloths and banners, made by handblocking, brighten the beginners and junior rooms. The club rooms of the church have been freshly painted and refurnished. Rev. Gordon L. Foster is pastor.

TULARE. The pastor, Rev. Arthur L. Rice, and his family were welcomed after the summer's absence with a special dinner held in their honor. Attendance and interest are good. On a recent Sunday three young married couples, members of the Standish Club, united with the church.

OROVILLE. Rev. C. C. Champlin, who has been pastor of this church for nearly one and one-half years, comes to the end of the term for which he had agreed to remain, and concludes his work on the last Sunday of November. There was an earnest effort on the part of Oroville people to bring about a reconsideration, but the Champlins determined to make their home on the Champlin ranch at Sonoma, and to take life a bit easier. During the months in Oroville, the budget of the church has been greatly strengthened and the various departments have been reorganized and put on a stronger basis. Both of the Champlins' sons are in the Service—one in the Navy and one in the Army. The Champlins want to be at their home to receive the boys when the war is over.

REDWOOD CITY. The 80th anniversary of this church was commemorated on Sunday, November 1. Rev. Charles E. Ward, pastor, gave an address of welcome and the sermon was delivered by Rev. R. J. Currie, former pastor. Roy W. Cloud, executive secretary for the California Teachers' Association, presided at the anniversary dinner on Wednesday, November 4. Many representative members responded to toasts, Mr. C. M. Doxsee bringing his reminiscences of the 50th anniversary. Superintendent and Mrs. Gill were guests. Mrs. Peirce Coombes has been appointed war service chairman to co-ordinate the war work carried on by the women. Thirteen people attended the Every Member Canvass School at Palo Alto.

SOQUEL. Seventeen young people had a weekend conference at Rio Del Mar just before school opened, under the leadership of Rev. and Mrs. T. Davis Preston. A program of study, conference and fellowship was carried out. The young people's group conducted church service while the pastor was attending the state Conference. One young lady presided and several others presented a dramatization. Mr. Preston is giving counsel in the promotion of a community Sunday School at Aptos. He will give a series of talks on the problems of children and youth in war time to the local P.-T.A.

PESCADERO. After a number of months without religious leadership, arrangement has been made with Mr. Ralph Watkins, student of Pacific School of Religion and pastor of the Methodist Church at Half Moon Bay, to conduct services and assist with the Sunday School twice a month, and to spend two full days a month in parish work in the community. At a pot-luck dinner following a Sunday morning service, the people responded to Superintendent Gill's appeal and subscribed enough financial support to make this program possible.

SAN MATEO. Sixteen people were welcomed into membership on World Communion Day. Among the special speakers recently heard have been Miss Pattie Lee Coghill of the Board of Home Missions and Professor J. S. Prentice of Middlebury College. Rev. L. C. Fuqua, formerly of Nebraska and a member of this church, is conducting an adult class in the Church School. Rev. Sidney H. Buckham is pastor.

CEDARVILLE. After two months of waiting, this church now has a pastor, at least for the time being. Rev. Stewart Locke, formerly of Auburn, has been released by his doctor for service to one of our churches, and with Mrs. Locke, he has gone to Cedarville, where they are located in the parsonage and beginning work. During the interim, the Rev. Mr. Westervelt, who lives in the community, conducted services.

WOMEN'S FEDERATION NEWS

Edited by Miss Helen M. Perkins

The regular monthly meeting of the Federation will be held as usual on Thursday, November 19, in the First Congregational Church, Oakland.

WOMEN AT THE CONFERENCE

October 16, 17, and 18, the women of the Federation met with the Northern California Conference, of which they are a part. The only separate meetings held by the women were the Luncheon on Saturday, and the Sunday morning group. Transportation difficulties, of which we have heard much and shall hear more, made the luncheon attendance, to which our women have always looked forward with so much pleasure, much smaller than usual. However, we were glad to note that a larger percentage than usual realized how much could be gained from all the Conference meetings, so that there was not the scattering of the women after the luncheon that there has sometimes been. As the general Conference meetings will be reported elsewhere, this column will deal only with the specifically women's portion of the Conference.

About one hundred and fifty women sat down to the carefully prepared luncheon in the Social Hall of the church. Not only was it bountiful and good, but we all commented on the skill with which it was served, with the least possible confusion or delay. The women of the hostess churches must be accustomed to serving large numbers of hungry people. Mrs. Donald F. Gaylord, who presided, introduced to us first Miss Isabel Hemingway, lately arrived on the "Gripsholm" from the Eastern war zone. This was a surprise, and a delightful one. Miss Hemingway spoke very briefly of Taiku Hospital which for so long was one of our Thank Offering projects. She said smilingly that it was probably because Taiku Hospital is small that the Japanese allowed it to continue to function. The work was carried on from day to day, no one knowing how long it might continue. Now, however, it has been taken over by the Japanese-ruled government. After Miss Hemingway had spoken, we were told that the hospital had been founded by her physician father. Her talk was all too short, but we were glad to know that Miss Hemingway will give us other opportunities to hear her. She speaks the first week of November at First Church, Oakland, and at the Broadmoor Church, San Leandro, at their Thank Offering service. Probably other churches, also, are securing her help.

We had been looking for a long time to hearing Miss Pattie Lee Coghill. Once before we had expected to hear her and had been disappointed, and now (due to transportation difficulties, again), her train from the south was late and we had begun to wonder if the disappointment were to be repeated. Fortunately it was not, and she took us with her, far away from San Francisco, to our Southeast, particularly Georgia and its neighbor states, where the travel difficulties are not made, but of Nature's doing. She showed us the "little white churches" of the South, the hospitals, so pitifully few for the needs, and the schools. "Pleasant Hill" was a familiar sound in our ears. She told us of her experiences in making friends with the people, for whom fellowship means so much, but who are so shut away from outside contact. In particular she told us of one little community to which she had gone with two companions, where the good people were at first much concerned lest their visitors should be women preachers, of whom the community did not approve. Reassured on that score, the minister grudgingly introduced them to his flock as "three strange women" to whom the people might listen if they wished. It spoke volumes for the tact and ability of Miss Coghill that at the end, the same man referred to them as "Sisters" and expressed the hope that they would make other visits.

The Women's Group Sunday morning heard Mrs. Albert C. Hausske speak out of the experience of twenty-one years in North China—the same region in which Miss Hemingway's work had lain. But it was not so much her long experience and familiarity with the work, as it was her eager enthusiasm, that held us. Her especial interest, aside from the regular Mission duties, was in teaching child care and home nutrition. When she told of taking care of the feeding of four thousand little refugees from the 1939 flood, or of providing for the making of six hundred quilts in ten days, for others, she made it seem not merely valuable, but joyous. She was herself, later, a refugee in Tientsin, and had put in her time carrying on a Mother's Club. She had to make her own course and collect her own materials. She won the confidence of the mothers, because the directions she gave them worked. She made the mothers child-conscious. It became so helpful, that she had had pamphlets printed giving outlines of the course and sent into the rural districts. One mother wrote that she had saved her child's life by following the directions, and asked for more. The club made no distinction in class: rich or poor, Buddhist or not, all were welcome, and there were no religious requirements. Said Mrs. Hausske: "If my religion did not stick out all over me, it was a failure."

One method of work carried on in North China until the Japanese took over, she called the "Little Teacher" method. Each mission station was a hub of a wheel of which the spokes extended into the surrounding country. At the stations, Institutes were held with a well-rounded program, put into very simple language. Reading, using the simplified adapted characters which Jimmie Yen had worked out, was taught. Then these women scattered to their homes, and each one, sitting down by one of the village women, would teach her. That one would take her turn at teaching another, and so the work spread. In closing, Mrs. Hausske emphasized the worthwhileness of the mission enterprise and urged us to consider that the work was just beginning, not ended by the war.

One part of the general sessions I should like to mention because it concerns that "Children's Project" which is part of our Thank Offering responsibility. At the Sunday morning church service, the Children's Choir marched sedately in behind the older choir members, took their places behind the pulpit, (some of them so tiny that they were entirely eclipsed by the choir rail) sang sweetly, led by a young seventeen-year-old girl, and marched sedately out again. That Children's Choir is part of the uplifting influence with which Miss Alice English is surrounding the little ones of the district, and in which we are privileged to have a share, through the Thank Offerings which we bring in this month.

"THEIR HERITAGE"

Parents, teachers of children, Church School superintendents, and ministers will welcome a new little book by Florence M. Taylor, "Their Rightful Heritage," published by the Pilgrim Press and selling for one dollar. It is a textbook in the Second Series Courses of the Standard Leadership Curriculum, but it is almost indispensable in helping parents to think through and clarify their own religious philosophy, to relate this to their children, to the life and activities of the church, and to create a vital religious interest and experience in the lives of their children. It is psychologically and educa-

ADDITIONAL NEWS FROM CHURCHES

SANTA CRUZ. Rev. H. S. Mahood, the pastor, and Mrs. Mahood presented a beautiful communion table to the church. Their son, Leland, was granted a license to preach, at the special meeting of the Santa Clara Association, held in connection with the State Conference. He is a student at Whittier College and expects to enter Yale Divinity School. Members of the Business and Professional Women's Club attended service on one Sunday recently, and on another the Live Oak Grange were in attendance.

BERKELEY, PARK. The church has been made headquarters for Red Cross programs. An emergency hospital unit has been established and equipped in one of the church rooms. On World Communion Sunday two infants were baptized, both from families of the young adult group. Rev. Tom Watt, the minister, delivered an appropriate sermon to a visiting group of Girl Scouts on Girl Scout Sunday.

LODI, FIRST. More members and friends are making their way daily to the church and the beautiful new worship center. Two Boy Scout troops have their meetings in the church hall. Mr. Lowell Mason Knapp, who has given 35 years to sacred music, is the new choir director. The pastor, Rev. A. R. Boone, and five other persons attended the state Conference.

PORT CHICAGO. Twenty-one leading men turned out for the second community brotherhood monthly dinner. Soldiers from Camp Stoneman entertained. The floor of the new social hall was sanded and the main room is now almost finished, with shades hung and trimming painted. The Pilgrim Fellowship sent two young people to the state Conference. Mr. Sherwood Wirt is pastor.

ANTIOCH. Members of this church continue to furnish leadership for the Service Men's center, which cares for many hundreds of young men from Camp Stoneman. A gift of 150 hymnals has come to the church from the First Congregational Church of Palo Alto. Rev. William R. Steininger is pastor.

IOLETA. Under the leadership of Rev. Robert B. Whitaker of Ferndale, regular Sunday School sessions are being held on Sunday afternoons. Mr. Whitaker is assisted by Mrs. Whitaker and their daughter, Faith. Attendance has run as high as thirty-seven.

tionally sound, but it is written in simple language and its suggestions are exceedingly practical. It will be of especial value as correlative reading by individuals and groups that are using the outlines which have been prepared by the Committee on Religion in the Home.

RIPON. The twenty-fifth anniversary of the erection of the first unit of the church building was held the week following the state Conference. Rev. Douglas Horton, minister of the General Council, was speaker at the anniversary dinner. Sunday, October 25, was observed as home coming day with anniversary sermon by the pastor, Rev. A. C. Hacke. In the afternoon there was service for historical and reminiscent incidents, with music by a pioneer choir.

BENICIA. Thirty-one local young people attended a youth banquet on October 10, when there were some visitors from Martinez and adults present. The high school group has increased in size and the Sunday School attendance has shown a real gain. The church has purchased a new electric organ, which will add very much to the services of worship. Rev. Isaac Fleming is pastor and Miss Grace Kendrick, director of education and social activities.

GUERNEVILLE. Over seventy persons attended the potluck church dinner, when plans were discussed for the new year. It is expected that the church will be redecorated sometime in the not distant future. Attendance at services of worship has increased. Guerneville was represented at the Women's Federation at Sebastopol, at the State Conference, and at the ordination service in Santa Rosa. Mr. Alfred Paul Focht is pastor.

SARATOGA. Drainage and paving of the cloister is being cared for and grading about the building has been done. Funds for furnishings are coming in. All obligations are cared for except that to the Building Society. Rev. Fred R. Morrow is pastor.

OAKLAND, PILGRIM. Wire screens are being installed to cover windows on the rear of the church. The front of the building is being remodeled. Many of the men of the church are in the war or war work. Rev. Harvey V. Miller is pastor.

OAKLAND, FIRST. On World Communion Sunday sixteen new members were received into the church. On October 7th Rev. Clarence Reidenbach began his fall series of Bible lectures on Wednesday mornings at eleven o'clock. His theme is "Great Sayings of Paul."



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The Bottle-Neck in Japanese Resettlement

by Galen M. Fisher

The evacuation of 110,000 persons of Japanese race from the West Coast will soon be history. The basic policy *undeniably* involved an infringement of constitutional rights, and the sudden uprooting itself inflicted bitter losses and hardships on persons, two-thirds of them citizens, against whom no legal offense had been even charged. But the execution of the policy, by both military and civil officials, has been marked by exemplary kindness and consideration. Criticism of the evacuation policy should not be hushed, but at the moment, the question is, How can resettlement be carried out effectively, that is, so as to make the utmost contribution to winning the war, and at the same time do a minimum of violence to our democratic ideals?

"Effective resettlement" thus defined involves attaining at least five objectives, namely: 1. Enabling the evacuees to make the largest possible contribution to national production and strength during the war.

2. Promoting the Americanization of the evacuees, especially of the citizens,

~~and thus promoting national unity.~~

3. Restoring their self-respect and the respect for them of the general public.

4. Facilitating their reincorporation into American life after the war, and not intensifying racial friction.

5. Exemplifying democratic procedure in the resettlement process, so as to foster patriotism among the citizen Japanese-Americans and respect for American principles among the alien Japanese.

It is the conviction of the War Relocation Authority, as it is of the writer, that the master policy for attaining all these five objectives is this: Distribute the bulk of the evacuees widely over the interior states in many normal communities, provided that the inhabitants will extend to them the right hand of fellowship. The "bulk of the evacuees" refers primarily to the two-thirds who are citizens, and are already considerably assimilated to American life. This policy was in force until late in March, when

widespread opposition to the "invasion" of Japanese evacuees compelled the Army to stop the "voluntary evacuation" which it had been encouraging, lest the evacuees suffer mob violence.

The bottle-neck in resettlement, therefore, is popular ^{op}position to the policy of dispersal. Until the mass of Americans, as well as the leaders of opinion, ~~unpatriotic~~ are convinced that such opposition is an unpatriotic impeding of the war effort and a violation of American ideals, that policy must remain in suspense, being replaced by the artificial, ~~and~~ wasteful, and unamerican policy of segregation and concentration in colonies under military guard. That this would be artificial, wasteful, and unamerican, is evident from the following considerations, stated with the utmost brevity.

1. The labor shortage in many communities, caused by the draft and the rush to munitions industries, would be partially met if thirty or forty thousand adult evacuees were made available.

2. In normal communities, production by the evacuees could begin at once, whereas in settlements on unsubjugated, ~~land~~, arid land, ~~production would not begin~~ ^{agricultural crops could not be harvested} for many months. Furthermore, more than half of the evacuees are not farmers and it will be difficult to find productive ^{non-agricultural} work for all of them in the settlements.

3. Dispersed in normal communities, most of the evacuees would be self-maintaining ^a from the first, whereas in the settlements, ~~the~~ Relocation Authority official told me it would cost \$60,000 a day, plus the cost of military protection, ^{and} to offset this, ^{there would be} a belated and uncertain income from the agricultural and manufacturing labor of the evacuees.

4. Segregation from normal contacts with white Americans will retard the Americanization of the evacuees, in fact, will tend to de-Americanize them - a fate which many of the young Japanese-Americans dread - whereas distribution of the evacuees in some such ratio as one to 500 of the general population would greatly accelerate Americanization.

5. Distribution and incorporation into normal American life would go far to restore ^{and} self-respect, ~~and~~ also to remove the stigma of disloyalty and inferiority which is attached to the evacuees by many thoughtless or race-prejudiced white Americans. If forced to live herded in settlements, under guard, for the duration, it would be hard to regain self-respect or get free of the stigma.

6. Dispersal and opportunity for free enterprise and uninhibited participation in the effort to win the war would give ~~play~~ play to the undoubted patriotism of most of the citizen evacuees, whose faith in the American dream has been rudely shaken by their evacuation. ~~Isolationism~~ 7. Isolation and segregation will hinder reincorporation into normal life after the war, for it will tend to intensify the racial tension which has been gradually decreasing on the West Coast, and ~~will~~ ^{will} prevent the maintenance of association with white friends and cooperation ^{with them in educational,} ~~in~~ social and civic activities. ~~with them~~

That this is a formidable indictment of the policy of segregation and a strong argument for the policy of dispersal, would no doubt be agreed by most of those who read these words. But they are not the Opposition, ^{whose} whose animus or thoughtlessness is blocking what, from all considerations of national advantage and democratic principle, appears to be the sound and patriotic policy. The problem, therefore, is to convert that opposition into convinced support. To do this in time to make a contribution to the war effort will obviously be a stupendous task. But even if that should prove to be impossible, the long-range importance of adopting the dispersal policy at the earliest ^{possible} date is so great that the task ~~is~~ of popular reeducation and conversion should be persistently undertaken. This will call for the vigorous effort of thousands of individual citizens and hundreds of public-spirited organizations. Since the policy of dispersal is supported by the War Relocation Authority and by the Government as a whole, and since it will conduce to winning the war, it ought to be possible to press the patriotic nerve hard enough to move even the most unregenerate heart.

Resolution adopted March 10, 1942 at Park Boulevard Presbyterian Church,
Oakland by Presbytery of San Francisco.

The Presbytery of San Francisco hearing from Reverend Gordon K. Chapman, the field representative of the Board of National Missions of the Presbyterian Church for Japanese work on the Pacific Coast concerning the situation developing out of the proposed total evacuation from the Pacific Coast of possibly 33,000 alien Japanese with possibly 80,000 more of the second and third generation, records its convictions prompted by the desire to be helpful to our government in the present emergency,

- (1.) We note with gratitude that our Japanese Christians through their Federation of Christian Churches have put themselves on record as ready to give hearty cooperation to any plan adopted by the government for the defense of the nation and their own protection.
- (2.) We extend our own Presbyterian pastors and the fifteen congregations in our Synod our prayerful sympathy at this time and express our confidence in their integrity and loyalty.
- (3.) As all the 80 Japanese Protestant churches are in the prohibited and restricted areas, whose entire congregations must be transplanted, with the disruption of their economic support, we urge that everything be done to maintain family and church group life, avoiding unnecessary separations and keeping church congregations intact where feasible.
- (4.) We urge the safeguarding by local and Federal authorities of individual property rights, and the elimination of forced sales which would enable selfish exploiters to profit by the plight of unfortunate people who are facing the possibility of sacrificing possessions, lands and homes accumulated through the thrift of a lifetime.
- (5.) We suggest that "Boards of Hearings" be set up by the authorities, preferably in local communities to establish after examination, the loyalty of

evacuees with a view to their being permitted later to return to their work in the restricted areas, if they are found to be worthy.

(6.) We call attention to the dangers of discrimination against any race, believing that the rights of all loyal American citizens should be protected, lest the way be opened and a precedent established for the persecution or oppression of other minority citizen groups.

We note that the Interdenominational Home Missions Council has offered the government the facilities and staffs of workers among the Japanese people to assist evacuees in preparing for removal, accompanying them to their new localities and working with them there. Our national mission boards have available experts in agriculture, education and community planning to cooperate with the authorities in making plans for settlement and developing new communities. The services of 40 missionaries and 80 Japanese Protestant workers have been offered. If "Hearing Boards" possibly reaching 100 in number, are set up, by the authorities, 20 missionary men and 10 missionary women knowing Japanese and 300 or more trained citizens of Japanese parentage are available.

Our church with financial aid must stand by these workers and assist in every possible way the inculcation of our best American ideals of democracy and religion in the proposed settlements.

A RESOLUTION ON

THE EVACUATION OF THE JAPANESE AND NATIONAL POLICY

Christian conscience and the long-range interests of our nation alike require the facing of the deeper implications of the emergency mass evacuation from our West Coast of some 70,000 American citizens along with 40,000 resident Japanese. Every time a majority deprives a minority of its civil rights it undermines its own liberties, and the unity and world-wide influence of the nation.

Be it, therefore, resolved:

1. That while national security justified the evacuation of Japanese residing in vital military areas on the West Coast, we deplore the fact that all persons with any Japanese blood, citizens as well as aliens, were as a group subjected to evacuation without hearings or other means of determining loyalty.
2. That we commend the conscientious efforts of the military authorities to make the evacuation process humane, and to improve the living conditions in the temporary Assembly Centers.
3. That we express our appreciation to the government authorities for the facilities provided from the first in all the Centers for the maintenance of worship and religious instruction.
4. That we commend the liberal policies adopted by the War Relocation Authority for the more permanent Centers under its control, and express the earnest hope that these policies will be executed in such a way as to impress the evacuees themselves and the public at large with the fact that the evacuees are entitled to the respect due all law-abiding citizens and resident aliens. We especially commend to the attention of the War Relocation Authority the prestige given by the Army in Hawaii to the labor corps consisting of citizens of Japanese lineage and bearing the patriotic title of Varsity Victory Volunteers.
5. That we condemn all attempts to disenfranchise citizens because of their Japanese ancestry, as being contrary to sound public policy.

A RESOLUTION ON THE EVACUATION OF THE JAPANESE AND NATIONAL POLICY -2

6. That we deeply regret that continuance of the original liberal policy of the Army, which encouraged the voluntary evacuation and inland dispersal of the Japanese residents from Military Area No. 1, became impossible in face of widespread public hostility in inland states against Japanese settlers. We therefore urge our members and ministers to strive to create in their communities a public tolerance and friendliness which will make it safe for the government authorities to release Japanese, especially the citizens among them, so that scattered settlement and free participation by them in food production and other services of national usefulness may be resumed.
7. That we decry the agitation to debar all evacuees from returning after the war to their former homes as being contrary to those principles of justice and freedom for which the nation stands. We look to our churches, especially on the West Coast, to lead in creating a public sentiment favorable to their return.
8. That we urge our church leaders and the college administrative officials and members to stimulate colleges and universities in inland areas to extend a welcome to Japanese-American citizens who have been forced to interrupt their studies in West Coast institutions and who may be properly certified by the War Relocation Authority.
9. That we send fraternal greetings to the Japanese churches of our order whose members are now worshipping in Assembly and Relocation Centers.
10. That we pledge our support to the Congregational Christian Committee for Work with Japanese Evacuees, which is financed by the Committee for War Victims and Services and is under the administration of the Council for Social Action, and direct it to send copies of these resolutions to the President, to the Governors of the States, and to the Members of the Congress.

(Part IV of Report of Committee on Public Affairs)

ymca. nat. com. unanimously adopted by the Council on Nov. 1, 1942

The evacuation of the Japanese residents from the West Coast was an event both unprecedented and momentous. It was unprecedented, in that no such forced migration of 100,000 persons, nearly two-thirds of them citizens, had ever occurred in the United States. The basic reason given by the Federal authorities for the evacuation and its drastic character was military necessity, although many other factors entered in, the right and wrong of which it is not necessary to discuss here.

Japanese Relocation Papers
Bancroft Library

There are four stages in the evacuation process:

- 1) The concentration of the evacuees in 18 temporary Assembly Centers under the control of the Army, which extended from April to the early fall of this year.
- 2) The transfer of the evacuees to 10 Relocation Projects, scattered over the western states, where they are in the custody of the War Relocation Authority, a specially created civil agency responsible to the President.
- 3) The gradual release and dispersed settlement in many inland communities of a considerable proportion of the evacuees, who shall have been certified as loyal and worthy by the F B I and the W R A.
- 4) The reincorporation of all the evacuees into normal American life.

The general public has been inclined to assume that with the completion of the evacuation from the Coast the problem had been solved and could be dismissed from mind. The fact is, the hardest problems lie ahead - how to make partial amends for the injustice of the indiscriminate evacuation and to facilitate reincorporation into normal life of people wrenched from all their old foundations and viewed with distrust by many of our fellow-citizens.

The policy of wide dispersal and resettlement of the evacuees in inland communities was inaugurated by the Army and was temporarily discontinued because of the opposition of many communities to receiving even a few such settlers. The War Relocation Authority has revived the policy. Competent judges agree that it is sound: sociologically, as preventing the formation of "little Tokyos" and as fostering complete Americanization; economically, as enabling the evacuees to make a maximum contribution to production instead of being dependent on the Government; and civically, as avoiding the creation of a stubborn racial problem after the war, and as depriving the Axis of one ground for charging the United States with flouting its profession of fighting for the Four Freedoms, regardless of race or color.

As an Association Movement, it is with the third stage, resettlement, that we are now primarily concerned. The War Relocation Authority has specifically requested us and other religious agencies to cooperate with them by creating a public opinion favorable to its policy, to find suitable employment for the releasees, and to befriend them as they enter new communities.

The essential facts, then, are four:

- 1) The Federal Government has adopted the policy of widely dispersing loyal evacuees, and it calls for the patriotic cooperation of private citizens and agencies such as the Association.

- 2) Nearly two-thirds of the evacuees are full-fledged citizens and the War Relocation Authority proposed to give precedence to citizens in selecting releasees.
- 3) Every releasee will have been cleared by the rigorous investigation of the F B I.
- 4) Many of the alien Japanese have lived in this country for a generation and would have become naturalized citizens, except that our laws have debarred them. The more than 2000 alien Japanese deemed doubtful or dangerous by the F B I and the Military Intelligence have already been interned for the duration.

RESOLVED:

1) That the announced policy of the War Relocation Authority of the Federal Government to enable those evacuees of Japanese ancestry, primarily citizens, whose loyalty has been verified by the F B I and the W R A, to resettle and contribute to national production in widely scattered inland communities, be welcomed by the National Council as socially desirable and as in harmony with American democracy; and further,

That the Council advise the National Board and member Associations to cooperate with churches, colleges, civic and social agencies in developing community acceptance of such settlers, in finding employment for them, both within and outside the Association itself, and in aiding them to participate freely in community life.

2) That the Council approve the leadership being given by Area Councils and the National Board in developing Association service, especially among young people, in the ten Relocation Projects established by the Federal Government.

3) That the Council instruct the National Board and the Program Services Committee to aid the member Associations in carrying out the foregoing resolutions by making suggestions and providing pertinent materials for their use.

THE Y'S BEAR

A19.01



STILES HALL
UC YMCA, A CHEST
AGENCY
ASHDERRY 6285

BERKELEY, CALIFORNIA
JULY 29, 1943
VOL. X, NO. 4

LUIS G. IRELAND
EDITOR IN CHIEF



STILES HALL OPEN WEEK-ENDS

ATTENTION OF AIR FORCE, ARMY, NAVY AND MARINE UNIT PERSONNEL IS CALLED TO THE FACT that Stiles Hall's facilities are open to them without fee during their week-end free time. They include a library containing many fine books, a reading room with three local and one New York newspapers, a radio-phonograph, two pianos and a couple of good ping pong tables. One of the staff members will be on hand to "chew the fat" if you're in the mood. All of this goes for civilian students, too, of course.

TUESDAY, AUG. 3 CABINET: Burt Bishop presides.
12 - 1 p.m.

6 - 7:30 p.m. FROSH COMMONS: DR. FRANK MUNK, Professor of Economics, will speak to us about "Europe's Millions Today and Tomorrow." An exile from Nazism, Dr. Funk also was an outstanding leader of the European Christian Student Movement. He is exceptionally well qualified to discuss this topic with us. Let's make Frosh Commons grow! Be sure to come yourself; and bring along a friend.

WEDNESDAY, AUG. 4 GRADUATE GROUP: The consideration of post-war problems continues with Professor Hans Kelsen of the Political Science Department leading a discussion on the subject "What Kind of International Organization Will There be in the Post-War World?"
6 - 7:30 p.m.

THURSDAY, AUG. 5 RACE RELATIONS: The present plan for this meeting is to use a student panel in a discussion of racial attitudes on the campus. Co-chairmen are Don Betts and Bev Kingman
12 - 1 p.m.

FRIDAY, AUG. 6 STUDENT-FACULTY HOUR: HAL NORTON, Manager of the U.C. Student Cooperative Association and President of the Northern California Cooperative Wholesale, will lead a discussion on "The Prospects for the Cooperative Movement." Hall brings to this session first-hand experience in community and student cooperatives, as well as an intense interest in the possibilities of cooperation as a world-wide economic movement.
4:15-5:30 p.m.

BEAR FACTS

THE FIRST UNIVERSITY MEETING of the term will be held on August 6th with Mr. Dillon Meyer, director of the War Relocation Authority, as a speaker. It will be good to hear President Sproul again, too. It should be a swell meeting.

July 29, 1943

GENERAL DAVID P. BARROWS was asked at Student-Faculty Hour last week what he thought of the advisability of using Japanese Americans in our armed services. He replied that he favored the plan and that he expected the Nisei unit to make a fine showing. He expressed the opinion that it might be best to make use of Japanese Americans primarily in the European zone but that they could be counted on to carry out orders effectively wherever they were utilized.

ENSIGN CHARLIE BLAKE writes that he saw John Fuller recently in Los Angeles. John is thinking of staying with meteorology as a permanent vocation. Charlie has gained the opinion that there is a strong and serious religious attitude on the part of most service men.

JOE BARE dropped in for a visit with Jane and Bill Davis last Sunday. He's stationed at Sacramento for the time being and looks fat and healthy.

LT. "RICH" CHAMBERLAIN writes from Waco Army Air Field, Texas, where he is instructing: "It's really great how you fellows are keeping the Y going in these times of confusion, especially with the rapid coming and going of most of the kids through college now."

SAVE SATURDAY NIGHT, AUGUST 7. That's the opener for the new series of weekly good times to be had for two bits at the YW Cottage. YM & YW students are sponsoring these events for all students but primarily to provide a sort of "California Canteen" for the local trainees. Ballroom dancing, folk dancing, games, cards, barber shop harmony are on the docket. The YW is supplying extra gals for the stags. It looks good. Talk it up.

MEMBERS OF THE U.C.S.C.A. voted last week 10 to 1 to lease Barrington Hall to the U. S. Government for a seven year period.

THE TWELFTH NAVAL DISTRICT HAS ANNOUNCED that a destroyer escort now under construction at the San Francisco yard of the Bethlehem Steel Company has been named in honor of Ensign Jean Carter Witter, Jr., '42, who was killed last November in the great sea battle which also took the life of Commander Callaghan. It is good to see Jean honored in this way.

A RESOLUTION BY CHINESE STUDENTS asking fair play for loyal American citizens of Japanese ancestry was passed this week at the Lake Tahoe Chinese Christian Youth Conference of which Beulah Ong of U.C. is the newly elected chairman. The resolution reads as follows:

1943 LAKE TAHOE CHINESE CHRISTIAN YOUTH CONFERENCE

Plenary Session--July 25, 1943

Resolution adopted unanimously by the Conference on racial hatred and discrimination affecting loyal American citizens of Japanese Ancestry.

WHEREAS the war with Japan has promulgated well organized propaganda of racial hatred and discrimination affecting loyal American citizens of Japanese ancestry, and

WHEREAS such propaganda as "No Japs in California" which is gaining prevalence in the State is against all principles of fair play and harmful to a true democracy;

THEREFORE, BE IT RESOLVED that we, the Chinese Youth of the Lake Tahoe Christian Conference, in consonance with the sentiment of Madame Chiang Kai-Shek as expressed in her speech "No Hatred toward the Japanese People", condemn such activities to be unAmerican, undemocratic and unChristian.

BE IT FURTHER RESOLVED that we support the efforts of the Committee on American Principles and Fair Play of which President Robert Gordon Sproul of the University of California is the Honorary Chairman and urge that local committees be set up throughout the Pacific Coast to counteract this propaganda of racial prejudice and unconstitutional discrimination to the end that foundations for a just and durable peace may be laid.

A19.01

URGENTLY NEEDED

GOOD READING MATERIAL

PICTURE AND STORY BOOKS for little tots are especially desired. Your gifts will give a youngster a few normal pleasures and relieve a busy mother.



HIGH SCHOOL AND COLLEGE TEXT BOOKS are needed. Many college graduates are teaching in the camp high school and greatly desire college texts for use as reference books.

MAGAZINE SUBSCRIPTIONS AND "FUNNY BOOKS" are wanted. Think of raising a family without them!

Finally, any and all kinds of RELIGIOUS BOOKS, BIOGRAPHY, ADVENTURE BOOKS for various ages, and general reading matter are highly acceptable.

FOR OUR

FELLOW CITIZENS OF JAPANESE ANCESTRY
NOW IN RELOCATION CENTERS

BRING YOUR CONTRIBUTIONS TO CHURCH
ON OR BEFORE

MAY 23



This Drive to collect books is sponsored by the College Age Group, and has the sanction of the College Group Cabinet and the approval of the Church. It is cooperating with a similar Drive in all of the campus churches.

COPY

STARR, PARK & FREEMAN, INC.

101 FIFTH AVENUE

April 29, 1942.

Dear Friends:

We who have the Far East in our bones, if not in our blood, know that Orientals are people. Orientals in America deserve fair play and intelligent handling if our present great struggle is really for the democratic principle. But racial prejudice persists in several forms, together with legal disabilities particularly affecting Orientals. These things are wrong when they touch our Chinese allies. They are not sporting with regard to such alien Japanese as are loyal to America and remain "enemy nationals" only because our laws forbid their naturalization. In connection with American citizens of Japanese ancestry we emulate Hitler. This has been capitalized against us by our foes.

To take a recent instance involving Chinese — New York's Chinatown is deeply distressed over an affair aboard a ship in harbor. The captain had refused to let any of his Chinese crew go ashore, though they were just in after a long voyage. Disappointed, they stirred up a shindig. The captain fired upon them and tragedy resulted. This was not primarily the fault of either the Chinese or their captain, but rather the laws which would have imposed heavy penalties if any of the Chinese had jumped ship. China town is bitter, not merely over this one incident but because it is part of a general position of American discrimination against Chinese who are now our Allies. We who have enjoyed China's hospitality should display sympathy, and if possible help bring about a squarer deal.

Whatever one's antipathy toward Japanese militarism, there is scant reason to feel happy over our own army's mass deportation of thousands of "Japanese" from their homes and farms and businesses on the West Coast to points hundreds of miles inland (to the considerable profit of many who have taken advantage of their distress). I quote the word "Japanese" because many of those moved were American citizens, of Japanese origin. The fault was not theirs but that of officials whom our emergency caught ignorant and unprepared, unable to distinguish sheep from goats. (Not even German aliens on the Atlantic seaboard, much less Americans of German origin, have ever been so treated in either great war—yet we know that Germans have been repeatedly convicted of both espionage and sabotage, while no such act has been proved at any time against any American of Japanese origin, and there have been very few such cases against even Japanese aliens). The Axis radio spreading poisonous propagands among the peoples of occupied territories has not failed to take prompt advantage of this indiscriminate bundling-off of a great slice of our population on a purely racial basis, Washington analyses reveal. Tokyo once said to the Chinese, Filipinos, Malaysians and other "fellow-Orientals," in effect: "America's attacks on Hitler's program against the Jews are now shown, by her own racial discrimination against her own citizens, to be blatant hypocrisy."

As specially qualified Americans, we have a unique duty to think through and act courageously upon any problem which our communities may encounter with regard to Orientals in our midst. War has caused drastic actions, probably necessary. We should resist the tendency to make these an opening wedge for increased American racial intolerance or discrimination.

By: Randall Gould

Formerly of Honolulu Star-Bulletin

? (Doesn't say)

James J. Moffitt, Pres. to Henry L. Stimson, Sec. of War
March 2, 1942

Japanese Relocation Papers
Bancroft Library

"We respectfully submit for your consideration and such action as may be taken by the War Dept. of the following unanimous recommendations of principles agreed upon by a Community Chest committee interested in the problems involved in evacuating nationality groups-- alien enemies and citizens--from certain areas to insure the safety of the nation:

1. The Federal Govt. to assume total responsibility for the movement of these groups under military orders to evacuate
2. The Federal Govt. to designate areas to which they may go and in which they will be given complete military protection.
3. The total cost of this moving and resettlement to be borne by the Federal Govt.
4. Complete legal custodianship of property for aliens and citizens so evacuated.
5. Public health protection, including medical care and sanitation
6. Families to move and remain as a unit except in rare cases where certain members must be isolated
7. A rehabilitation program to offer these people opportunity to be self-maintaining.
8. The Federal Govt. to continue financial responsibility until such a rehabilitation program may be accomplished.

REPORT OF THE COMMITTEE ON SOCIAL EDUCATION AND ACTION
AS ADOPTED BY
THE SYNOD OF CALIFORNIA OF THE PRESBYTERIAN CHURCH
MEETING IN OCCIDENTAL COLLEGE, JULY 28, 1942

The report of this committee is brought in humility and in prayer. We would voice the mind and heart of this Synod as it would interpret for these tremendous days the will of God on certain of our social issues.

This is not a complete statement of the social views of our church, as it is not a substitute for, but a supplement to the previous pronouncements of our Synod and of our General Assembly, which should be known to all our members.

THE WAR

Because there is too little evidence of it having been done, even at this late date, we call our people to deep and true repentance for the sin we shared with the rest of this world which brought on this war. This is required that we might have the attitude necessary for the changes that there must be before there can be enduring peace, and that we may be blessed of God and believed of men.

Now that war is upon us, Christian people, all of whom should abhor war and recognize it as the consequence of sin, must take one of two principal positions relative to it. They will be conscientious participators or conscientious objectors. Both the church and the state recognize these two positions. But the church puts this demand upon its people, that neither position can be an escape from our obligation to sacrifice even life itself for the cause of justice and righteousness, for the doing of God's will.

Our sin continues to be our unfaithfulness to our God. We are still too selfish and love too little. We do not have that attitude toward the state that our faith enjoins, such attitude as before the war might have made our state an instrument that would have saved us from the war, and which is needed now if there is to be a righteous victory. We urge therefore our people to give to the state the loyalty due it under our Christian faith, and to give every service and sacrifice within each individual's conscience, for the overcoming of the evil of the Axis powers and the building of a righteous peace.

We say, as did our leader in another war, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's (the world's) wounds, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Much is beginning to be done in planning for a just and durable peace. Much more needs to be done. We commend the work of our own church and of the Federal Council's Commission to Study the Bases of a Just and Durable Peace. Our local churches must prepare the mind and heart of our people for the things that make for peace. They must so know Christ that they will serve Him as the Prince of Peace, and so know His requirement of them, that they will be peacemakers. They must so understand the conditions and programs of peace, that they will know how to be peacemakers.

We commend for study the program suggested by the addresses of Vice-President Henry A. Wallace of May 8, 1942, and of Secretary of State Cordell Hull of July 23. We are tempted to quote at length, so fine are these addresses, but follow the better policy of urging all to study them.

THE WORLD OF INDUSTRY

The evidence we now have of the harmful effect on our war economy of the desire for great profits dismays us. The church has continually warned of the dangers of the over development of the profit motive and the under development of the

service and creative motives and the cooperative spirit. The lesson we are now learning must not be lost. We urge upon all—owner, laborer, farmer—to work for the common good, to make such sacrifices as are necessary to give us strength. We urge our government to regulate, control and tax, through democratic processes, that life, liberty and the pursuit of happiness may be secured to all men.

We know that planning must be done now, if there is not to be a great problem of unemployment after the war. We have faith that this can be avoided by every element of our population working together. We must develop economic democracy. We urge our people to recognize that in a democracy under a constitution such as ours the government is the common agent of all men to maintain the general welfare. Let us respect it, and help it by proper support and the placing of good men in office, wisely and effectively to fulfill its function. Let us remember that our scriptures teach that the government should be God's minister for good to us.

RACE RELATIONS

Agreeing with Wendell Willkie that "We have practiced within our own boundaries something that amounts to race imperialism . . . a smug racial superiority, a willingness to exploit unprotected people . . . that we cannot fight the forces of imperialism abroad and maintain a form of imperialism at home. . . . We are learning in this war that it is not racial classifications nor ethnological considerations that bind men together. It is shared concepts and kindred objectives" and being faithful to our Christian conviction of the brotherhood of men, we urge our people to increased activity to eliminate all un-Christian racial attitudes and actions. We commend the government, industry and labor for the progress that has been made in removing racial barriers from the military services and war industries and we urge that these efforts be extended until our actions conform to our constitution and our Christian principles.

ON JAPANESE EVACUATION

While the Federal Government has deemed it necessary in the interests of national security to remove from areas in our Pacific Coast States more than one hundred thousand people of Japanese ancestry, and,

While, the Army and civil authorities were most kindly and courteous in their dealings with these evacuees and sought to make the evacuation process as humane as possible,

We believe that Christian principles and the war aims of our nation, alike, demand that we now courageously face the various implications of this policy, lest it undermine our own liberties and put our democracy in jeopardy. We would thus respectfully point out, that:

1. The evacuation policy has involved racial discrimination, in that it was aimed at the Japanese alone, the majority of whom are American citizens.
2. The policy actually resulted in the practical suspension of the constitutional rights of a minority of American citizens without due process of law or providing hearings whereby they might prove their loyalty.
3. The speed and oft-times uncertainty of the evacuation procedure contributed to inevitable distress, serious economic loss and certain human values were put in jeopardy.
4. Popular hysteria and public antagonism generated by baseless rumors and the activities of politicians discouraged the Army's original policy of voluntary evacuation and resettlement and necessitated the present policy of segregation in Assembly and Relocation Centers.
5. The separation from homes and ordinary occupations, the loss of the privileges to which they had long been accustomed and the inevitable curtailment of

contacts with Caucasian friends in the comparative isolation of the Centers have seriously affected the morale and maintenance of true Americanism.

6. The withdrawal of Japanese workers from agriculture and other industries has considerably reduced the production of goods and services and caused real loss to our wartime economy. At the same time the influx of laborers to take the place of the Japanese has created new racial problems.

7. The evacuation policy has already become a valuable propaganda weapon in the hands of the enemies of democracy, especially in the Far East.

8. A precedent has been set for anti-democratic forces at home whereby they may be able to liquidate other "undesirable minorities."

BE IT RESOLVED THAT THE SYNOD OF CALIFORNIA OF THE PRESBYTERIAN CHURCH, U.S.A.

1. Expresses its confidence in the integrity and loyalty of the large majority of our Japanese American citizens, who with their elders, have cooperated with the authorities in what has been a most trying experience.

2. Commends the liberal and far-sighted policies adopted by the War Relocation Authority and trusts that its enlightened leaders will be able to carry out such plans as shall best contribute to preparing the Japanese for return to normal life in American communities.

3. Recommends that as soon as possible a policy for the wide dispersal of Japanese Americans, at least be inaugurated; believing that wide distribution of evacuees with opportunity for free enterprise is a sounder policy than mass segregation with controlled labor, as it fosters and maintains true Americanism, good morale and diminishes the difficulty of reintegrating them into normal life after the war.

4. Urges, in order to facilitate resettlement, as well as to promote fair play, that Hearing Boards be set up in each Center, as recommended by the Tolan Committee, where American citizens, at least, can have an opportunity to prove their loyalty and suitability for resettlement.

5. Endorses the plans of the Federal and Home Missions Councils and the Protestant Commission for Japanese Service to foster and create a public opinion favorable to the resettlement of Japanese in interior communities, and urges all churches to cooperate in this undertaking.

6. Views with great alarm all efforts such as the Anderson Bill and such movements as the "White America for White Americans," which aim to disfranchise Japanese and other American-born Orientals. This strikes at the very foundations of our American Commonwealth.

7. Opposes all efforts to exploit Japanese labor for selfish purposes.

8. Decries the agitation to debar all evacuees from returning after the war to their former homes, or the move to send them to Japan, as being contrary to those very principles of justice and freedom for which the nation is now fighting. We urge our churches to lead in creating a public sentiment favorable to their return.

THE COMMUNITY IN WAR TIME

Wars not only endanger life, but also character, the moral life of the individual and of the community, and the social gains that have been made in the past. These times call for extraordinary watchfulness and for increased sacrifices on the part of all those interested in safeguarding and improving the life of our communities. Juvenile delinquency is increasing at an appalling rate, 16 per cent in Los Angeles county last year and increasing above that this year. Home life is effected adversely. Hasty and ill-advised marriages are on the increase. We call upon our ministers to exercise every care to uphold the standards of Christian marriage.

In the name of economy and of war necessity, gains made by labor; farm, health, and conservation legislation are threatened under the leadership of those who have opposed these measures even before the war. Life in war time is not normal and should not be "as usual," yet there is no need to legislate so as to wipe out these gains. Where necessary, special steps can be taken for the duration of the war. The mass of the people, both in the United States and in the world, must know that we are going ahead and not backward in the development of a better life.

ON LIQUOR TRAFFIC

In these days when the full strength of our nation is being mustered to back the war effort, important resources of our nation are being used in the manufacture, sale, and transportation of alcoholic beverages which not only do not add to our strength, but by their very nature weaken our war efforts. Our normal life is necessarily upset by the war conditions and there is more temptation to use alcohol as an escape, and its harm on the moral life of the community is increased. We commend our government for the recently announced measures of restriction of the liquor traffic, but go on record as favoring that by legislative or executive action the liquor traffic be forbidden for the duration of the war.

Because it is as important to win in peace as in war, we urge our churches to study the whole situation relative to the liquor traffic, with a view to eliminating its evils. We deplore the situation in our state that is indicated by liquor establishments being permitted by our Board of Equalization and other officers to operate under such unwholesome conditions that the military declared them out of bounds.

GENERAL RECOMMENDATIONS

That each church make provision in its program this year for the study of the bases of a just and durable peace. We commend for study in this program the materials in the packet called "The Christian Church and World Order," prepared by the Department of Social Education and Action of our church, which contain the findings of the National Study Conference of the Churches and a Just and Durable Peace. We further urge the study of the social pronouncements of the General Assembly of this year and past years which can be had free by writing the Department of Social Education and Action in this field.

That this Synod and its members support the Voorhis Bill (H.R. res. 291) which provides for a national commission to include churchmen to study post-war reconstruction.

That we favor the measures, Senate 1280 and House of Representatives 1024, bills making it unlawful to require the payment of a poll tax as a prerequisite for voting in a primary or general election for federal officers.

That we favor the anti-lynching measure, House of Representatives 971.

That we oppose all measures that would establish or permit lotteries.

That we favor the Sheppard Bill, Senate 860, that would help protect the men in our armed forces from the liquor and vice traffic.

A19.01

OAKLAND METHODIST HOSTEL - BULLETIN #3 - May 5
797-769 - Tenth Street (Near West Street)
Oakland

DEAR FRIENDS: Our Hostel has been running during the month of April with an average of about 10 residents. Our Womens Dorm., with seven beds is completely painted now and a Powder Room and a Hostess Room (for a couple) has been set up on the second floor of our Corner Building. Our Mens Dorm., with eight beds, a Living Room and the Church Office occupy the first floor. Our Chapel was made ready last week and we held our first Issei service last Sunday afternoon at 3:00 p.m., when 17 Isseis, 8 Niseis and Mr. Mullis and son attended. In our Educational Building, we have now occupied three downstairs class-rooms as family bed rooms and an office. Our kitchen and shower rooms are now in use on the second floor with one family bed room on the third floor. Our Parsonage Building will be made ready on or about the first of June.

RESERVATION INSTRUCTIONS: Let us know about a week in advance. Our Hostel has good taxi service from the station now. Those who are not sure of train time should call us (Tw. 2250) when they arrive at station or take a taxi directly (about 50¢) If we do not answer your letter or wire, it will mean that reservation is secured.

CHARGES AT THE HOSTEL: 50¢ a night without bedding and linen. 25¢ extra for blankets and 25¢ extra for linen (sheets are still difficult to purchase) Our Co-operative Kitchen is serving meals at a cost of 75¢ a day.

STATUS OF OUR STORAGE: The W.R.A. has agreed to store in their Warehouse (in family lots) your goods if you fill out form #155 (this storage applies until March, 1946). If enough families sign up, two of our men will supervise delivery and W.R.A. warehouse men may do the work (the government to take care of these expenses). We have renewed property insurance on the storage until such time as the goods are removed. Those of you who have requested shipment of your trunks, etc., please be patient as they are in the process of being sent.

THE W.R.A. SERVICE: The Oakland Office has just hired Mrs. Roy Takagi and she may begin work about May 15th. The new head is Mr. William Lawton (a former property man) and he is now hard at work opening up employment and bettering relations with the U.S.E.S. The office will be moved from Lakeshore Avenue to 16th and Broadway about the middle of this month.

HOUSING IN THE EAST BAY: Although Shipyards are cutting down drastically on their employment (about 50,000) by this summer) houses to rent are still not to be had and the housing condition has not improved. We know of three families who have purchased homes in order to solve their housing problems. Unless the Government makes available some of their housing projects, or constructs new housing for the returnees, the housing problem will not be solved during this year. In order to re-claim your house, you must apply to the O.P.A. and figure on at least 90 days notice.

EMPLOYMENT PICTURE: Employment is available mostly in domestic and gardening lines. Defence work and other industries have had few applicants for work thus far and therefore, the field has not opened up. All in all, one must remember that the variety of occupations open in the West is limited compared with the industrial east.

AID TO RESETTLEMENT: The W.R.A. welfare aid is open to those who are indigent (less than a month's wages in the Bank). Much painting, scrubbing, sewing and furniture moving has been done by help-groups and every week with the increasing contacts we are finding the atmosphere returning more to normalcy. Permanent housing of course, is the crucial problem.

THE GENERAL PICTURE: We find that there is hardly any tension within the town socially. However, there are still certain barriers to be crossed before legal and commercial facilities are made available to all. We believe that in the months to come there is still much to do to break the ice. Three years of propaganda has done its damage and we must recultivate and re-educate the people at large. The hostel is having an Open House on Sunday, May 20th. Toddate, there are about 200 of our folks returned to the East Bay Area. We pray this finds all of you as soon.

C O P Y

REPORT OF CONFERENCE AT
UNIVERSITY METHODIST CHURCH ON
DECEMBER 11, 1941.

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This was a conference between representatives of various organizations concerned with the plight of members of the Japanese race in Los Angeles and vicinity, as a result of the outbreak of hostilities between United States and Japan. The meeting was presided over by Fred Fertig, Pastor of one of the churches in the Japanese section of town. Among those present were Reverend Wendell Miller, Reverend E. P. Ryland, Reverend Baxter (Negro Pastor), Representatives of the International Institute and of various Japanese labor organizations and Gale Seeman of the University of Religious Conference.

The representative of the Retail Clerks' Union, Bob Sauto, reported that there were 150 permanently unemployed, as a result of the closing of markets run by citizens of Japan. Thrifty Marts were purchased by Fitzsimmons immediately, and as a consequence, the employees of Thrifty Marts were retained. In many places, the owners of the master lease in large markets insisted on the dismissal of the Japanese-Americans who worked in the vegetable department, for fear that the public would boycott any stores employing such persons. In many places where this was done, the public protested and business actually fell off, so that the owners of the master lease found it necessary, for the protection of the trade of a particular market to relieve vegetable departments of the restriction against the employment of members of the Japanese race. In one of the McDaniels Markets, a Mr. Al Wolong (?), claiming that pressure had been brought by the American Legion, required the manager to dismiss Japanese-American employees. Because of the shortage of union labor, it has not been possible to replace these dismissed Japanese with Caucasian substitutes.

On the morning of December 11, the Federal Reserve Bank issued a ruling requiring all transactions with nationals of Japan to be on a strictly cash basis, and permitting the continued operation of food stores owned by nationals where ten or less persons were employed to remain open. All other businesses owned by nationals, where two or less were employed were not required to cease operations.

On Sunday, at one of the Roberts Markets, a number of hoodlums gathered outside and delivered this ultimatum to the manager: "Are you going to throw out these Japs, or will we have to do it for you?" After consulting with the boys, they were sent home for a week on full pay and told to return to be re-employed. The total unemployed in Santa Monica, as a result of this crisis, is about 70, and in San Pedro, about 250.

A report from a representative of the Wholesale Market Workers (Horticultural Society) indicated that unemployment was the only problem, that 700 were out of work, and that they were expected to be rehired on Sunday.

Mr. Fertig reported that only aliens are being locked up and only when some particular fact in their past puts them in a suspicious position. Three quarters of those arrested are war veterans of the Sino-Japanese War or the Russo-Japanese War, and these men are between 60 and 80 years of age. One parishioner is 84 years of age. Togo Tanaka, Editor of one of the local Japanese papers, is being held. Some of those arrested were members of a War Society of Japan and were required to be members from the circumstance that they were in partnership with

businessmen in Japan, who are forced to join. Other leaders in the Japanese colony were arrested for the reasons that they had entertained Japanese Army and Navy officers when the latter visited Los Angeles in past years. ^{1/}

The Japanese citizens in "Little Tokyo" do not seem to feel much resentment, their reaction being that had they been in Japan in similar circumstances they would have been dealt with much less decently. One of the ministers present reported that he got in touch with the Chaplain at the Federal Prison on Terminal Island, who reported that the arrested men sent word that they have been better treated in the hands of the authorities than they have been treated at home.

A representative of the Japanese Institute could not report definitely at this early date on the effect of the crisis on house-workers and office-workers. It was reported that Robinson's Department Store released all members of the Japanese race employed there. The first report made indicated that they were to continue at full pay, pending the establishment of a policy by the company and that their right to Christmas bonus would not be lost. However, later reports received outside the conference seemed to indicate that all were fired and no provision is being made for their financial welfare by the company.

Lieutenant Commander Kenneth Ringle, head of the 11th District Naval Intelligence, has a Nisei girl working in his home and he announced on Monday night to a meeting of Japanese-Americans that he will keep her as a symbol of his faith in the loyalty of Nisei Japanese.

The Pastor of the Japanese Christian Church reported on the effect on workers who are citizens of Japan. There are about 150 to 160 unemployed, as a consequence of the emergency. Apparently, the gardeners are perfectly safe. Only one has reported any discrimination. He was told, on Monday morning, by the owner of an estate who pays him \$100.00 a month, that he was discharged. That night he received a phone call from his former employer rehiring him. One Nisei gardener has lost two or three places.

Finance.

The manager of the Security First National Bank, at 12th and Maple, reported that on Monday next, money will be released under restrictions and on a license system to Esei Japanese whose funds have been frozen. He also stated that the giving of actual cash to Japanese citizens is contrary to the letter of the law. If aid is to be given, it is safest to give actual food, housing, etc. A Nisei is not being permitted to run the business owned by his parents, who are Esei.

Housing.

Miss Sukao reports that there have been some evictions, but in most cases, after an interview, it was found that the families evicted were not entirely without resources. Some landlords have evicted their tenants, fearing perhaps that the frozen fund situation will cause them to lose rent. Several hotels have been closed and their closure is being determined in a peculiar manner, which indicates that the F. B. I. may be working on a particular case. The circumstance is that those hotels, the owners of which returned from Japan since June 16, 1940, are being

^{1/} Some were arrested for having made contributions to Japanese causes; for the purchase of airplanes, etc.

are being closed. The Pacific Hotel, New Palace Hotel and Eagle Hotel have already been shut up.

Gale Seeman reported on conditions in the schools, stating that on Monday morning, the President of U. S. C., Dr. von Kleinschmidt, called an assembly during which he pointed out that the position of the Esei and Nisei Japanese on the campus was a very tragic one, and that the student body should show the utmost courtesy and sympathy for them. One of those present had attended a conference with Vierling Kersey, Superintendent of Schools. A special Principals' Meeting has been called, and in all the schools, assemblies have been called at which exhortations to the tolerance of students have been made. The teachers are asked to exercise special vigilance to preserve normal relations between the students. Mr. Kersey has a day to day attendance check on all students of the Japanese race in Los Angeles. He reported that there have been two absences and in the case of an absence, the principal of the school is sent to the home of the absent student to confer with the parents and urge them to send their children to school as usual. Most of the rumors of violence against Japanese students by non-Japanese students are unfounded, according to Kersey. However, Fred Fertig reported that a Japanese girl, a member of his church, was stoned and the school bus was attacked with stones and apples. It was reported that the reaction in most of the schools has been sympathetic. The non-Japanese students expressed considerable interest in the reaction of the Japanese students to recent events. There are rumors that Negro students have been particularly vicious toward the Japanese. Reverend Baxter could not confirm any of these rumors, but declared he would check on them. The twelve Esei exchange students at U. S. C. are in a desperate condition. If they work, they violate the terms of their student residence here, their funds have been frozen and they may soon be without food, clothing, or housing (subsequent reports indicate that their needs have been attended to).

The papers have been very fair.^{1/} Mayor Bowron and District Attorney Dockweiler have gone out of their way to cooperate. The church federation has formed a "Church Emergency Defense Committee" and various activities already in progress were reported by which needy families are being provided for and preparations are being made for possible more serious developments.

A subsequent conference in the office of John L. Mixon, Director of the Church Emergency Defense Committee, was held on December 12. Mr. Mixon suggested that the Civilian Defense Council will eventually be the superintending coordinating group. It was recommended that all funds be given directly to the Church Emergency Defense Committee, which will turn them over to the International Institute. Each church, or other organization, should do as much as it possibly can and then refer all needs to the International Institute. F. D. R. Moote has been consulted on the legal aspects of the situation and he told Mr. Mixon that no law restricts the employment of Japanese for personal services and that they may continue to act as house-keepers and gardeners, etc. Church services and church bulletins may continue in the Japanese language, but to preserve comfortable relations with the F. B. I. it is considered advisable to have English translations available on request. The sheriff, the Chief of Police and the F. B. I.^{2/} have also indicated to George Gleason that meetings may be continued in Japanese. There has been recommended that a

^{1/} One exception was a careless statement by Armsworth of the Times on Thursday.

^{2/} The authority on this from the F. B. I. asks that it remain strictly confidential.

police pass be issued to all Japanese Pastors who are engaged in visiting their parishioners.

All job placement will be handled temporarily through the Church Emergency Defense Committee office until such time as machinery has been set up elsewhere.

On behalf of the American Civil Liberties Union, I offered such legal assistance as we are able to provide in all cases where civil rights are involved.

(Signed) Frank J. Barry, Jr.
American Civil Liberties Union